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# S. EPHRAIM'S PROSE REFUTATIONS

# OF MANI, MARCION, AND BARDAISAN

VOLUME I

PLATE I

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PHOTO BY D. MACBETH, BRITISH MUSEUM

Folio 13b of the Palimpsest B.M. Add. 14623, inverted to show the underwriting.

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# S. EPHRAIM'S PROSE REFUTATIONS

## OF MANI, MARCION, AND BARDAISAN

OF WHICH THE GREATER PART HAS BEEN TRANSCRIBED FROM THE PALIMPSEST B.M. ADD. 14623 AND IS NOW FIRST PUBLISHED

ВΥ

### C. W. MITCHELL, M.A.

FORMERLY RESEARCH STUDENT EMMANUEL COLLEGE, CAMBRIDGE

#### VOLUME I

## THE DISCOURSES ADDRESSED TO HYPATIUS

PUBLISHED FOR THE TEXT AND TRANSLATION SOCIETY BY

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#### PREFACE

THE work of which this volume contains the first two parts was begun when I held a Research Studentship at Emmanuel College, Cambridge. It was then my intention to publish a translation of the fragments of S. Ephraim's prose refutation of the False Teachers, published by Overbeck ("S. Ephraemi Syri aliorumque opera selecta," pp. 21–73), and considered to be a valuable document for the history of early Manichæan teaching. In undertaking this I could not foresee that the work would extend over such a long period, or that it would, when complete, pass so far beyond the limits of my original plan. An unexpected enlargement of it has been made possible and has developed in the following way.

Before I had finished the translation of the Overbeck section, Professor Bevan, who had suggested the work, informed me that the remainder of Ephraim's Refutation was extant in the palimpsest B.M. Add. 14623. Wright's description of this manuscript did not encourage the hope that the underwriting could be deciphered. On p. 766 of the catalogue of Syriac Manuscripts he referred to it thus: "As stated above, the volume is palimpsest throughout, and the miserable monk Aaron deserves the execration of every theologian and Syriac scholar for having destroyed a manuscript of the sixth century written in three columns containing works of Ephraim . . ." These words not only state with emphasis Wright's opinion of the importance of the manuscript, but also suggest, I think, his fear that its original contents were lost. While I add, in passing, that they may also be taken to indicate the satisfaction which the recovery of that text would have brought him—a text of which he knew the first part intimately through his active share in the preparation of Overbeck's volume--. I may also venture to express here, by anticipation, the hope that, after the whole of the present work has been published, both Theology and Scholarship may consent to modify the severity of this verdict on ill-fated Aaron.

On examining this palimpsest of eighty-eight leaves, I found that the older writing on a few pages could be read with ease, on a good number of others with much difficulty; while in each of these legible pieces there were more or less irrecoverable passages, and worst of all, only *one* side of the leaves could be read, except in two or three cases, though there was evidence that the writing was lurking in obscurity below.

I decided to edit as many of the pages as were fairly legible, and to publish them along with the translation which I have mentioned above. After I had worked at the palimpsest for a considerable time, my gleanings amounted to over thirty of its pages. But the illegibility of one side of the vellum, coupled with the confusion arising from the disturbance of the original order of the leaves and quires in the hands of the monk Aaron, made it impossible to arrange the deciphered pages so that they could be read consecutively. As they had been transcribed with tolerable completeness, most of them containing about a hundred manuscript lines, and as each page was a section from a genuine work of Ephraim against Mani, Marcion, and Bardaisan, the Text and Translation Society undertook the expense of publishing them as isolated Fragments.

In 1908 the pages, grouped in the best way possible according to their subject-matter, began to be printed. Nearly one half of them had passed through the press when the work was unexpectedly stopped by a most fortunate turn of events. Dr. Barnett, Keeper of Oriental Manuscripts at the British Museum, began to apply a re-agent to the illegible portions of the palimpsest, and so wonderfully did its virtue revive the energies of the ancient ink, so distinctly did the underwriting show itself, here readily, there reluctantly, that it now became possible to transcribe almost the entire contents. In consequence, too, of his action, I was able to reconstruct the order of the leaves and quires, and to assign the former Fragments to their proper places in the original document.

It will thus not be difficult to see how these successive extensions of my first project prevented the appearance of the volume at the times promised. I feel, however, that the work has, in the meantime, gained so much in character and importance, that the facts which I have stated above will be a sufficient explanation to the members of the Text and Translation Society for what may have seemed vexatious delays. Instead of a text and translation of a collection of fragments, torn from their context, and suffering. greatly from illegible gaps, this volume and that which is to follow it are now able to present to "the theologian and Syriac scholar" the text and translation of Ephraim's "Contra Haereses" approximately complete. The lacume which still remain will not, I think, be found to affect seriously the elucidation of many passages of importance.

Even with the help of the re-agent, the work of transcribing

#### PREFACE

the palimpsest has been necessarily slow. Not to speak of the arduousness of the decipherer's task, which anyone who has had experience of such work will appreciate, there have been in the present case unusual difficulties owing to the fact that no other copy of the underwriting is extant. Such difficulties are inevitable when the decipherer's aim is not collation, but the recovery of a lost document. In a field of this kind pioneer work cannot go on rapidly; for it constantly happens that advance is only possible by verifying and re-verifying one's conjectures as to probable words and letters in passages which at first sight seem all but obliterated.

The time, moreover, which I have been able to devote to the work has been limited by my other duties, and has often been rendered still more scanty by the weather. Accurate deciphering is only possible under a good sunlight, and London has never claimed an abundance of this among her varied endowments. When bright days have been absent, in the interests of completeness and accuracy I have been obliged to postpone both transcribing and proof-correcting. For, however much the editor of such a work as the present may hope, for the sake of mistakes which he may have allowed to creep in, that he may not be transcribing is dei, vet he must feel that, as the writing soon fades back to that underworld from which it has recently emerged only after a thousand unbroken years of obscurity, there is laid upon him a special responsibility to attain finality in transcription. At the same time, he is aware that there comes a temptation to linger too frequently and painfully over sparse after-gleanings. Perhaps I have sometimes erred in this respect, but at any rate I feel that this edition presents a maximum of text recoverable from the palimpsest, and I have no hope that the lacunæ can be filled by a more prolonged study of it.

I have tried to make a literal translation, and for the sake of clearness have introduced marginal summaries. The difficulty of the Syriac of the published fragment of the second Discourse was formerly noted by Nöldeke (ZDMG for 1889, p. 543), and the remainder of the work is written in the same style.

In the next volume containing Parts III. and IV.—the latter of which is now being printed—there will appear the text and translation of an unedited work of Ephraim, called "Of Domnus." It consists of Discourses against Mani, Marcion, and Bardaisan, and a Hymn on Virginity. The Discourses against Bardaisan are remarkable as showing the influence of the Platonists and the Stoics around Edessa.

In the third volume, Part V., I shall endeavour to collect, arrange, and interpret the evidence derived from the first two volumes for the teaching of Mani, Marcion, and Bardaisan. In that

#### PREFACE

connection notes will be found on special points, e.g., the references to the Hymn of the Soul, Vol. i, pp. lxxxix., ev.-evii.: BÂN the Builder, p. xxx.: BOLOS, p. lxxii.:  $H\overline{U}L\overline{E}$ , p. xeix, f.: Mani's Painting, p. xeii.: the Gospel quotations, e.g. pp. xe., c. Part V. will also contain indices for the whole work.

Throughout the first volume Ephraim directs his main attack against the teaching of Manichæism—' perhaps the most formidable rival that the Church has encountered in the whole course of her history.' If that system ultimately failed on the favourable soil of Syria, its defeat must have been in some measure hastened by the weapons forged by Ephraim, and stored up in these Discourses to Hypatius, to be used by others in proving that Manichæism could not justify itself intellectually to the Syrian mind.

I could wish to make my recognition of Professor Bevan's help as ample as possible. In editing the text, in conjectural emendations, and, above all, in the translation, I have had his constant and generous assistance. Throughout the work I have received from him encouragement and help of the most practical kind. For its final form, of course I alone am responsible.

I desire to express my thanks to Dr. Barnett, who has taken the greatest pains to restore the Manuscript to legibility, and who by his courtesy and kindness has greatly facilitated my progress with this work. I am also deeply grateful to Dr. Burkitt, who has given me advice and many suggestions; and to my colleagues the Rev. F. Conway and Mr. C. E. Wade for help on certain points.

To the Text and Translation Society, who undertook the publication of the work, and to the Managers of the Hort Fund for two grants in connection with it, I beg here to offer my sincere thanks.

C. W. MITCHELL.

METERMANT TAYLORS' SCHOOL, LONDON.

## CONTENTS

					PAGE
INTRODUCTORY NOTES .			•	(*	B) - (10)
TRANSLATION OF THE FIVE DI	SCOURSES	•			i-exix
SYRIAC TEXT OF DISCOURSES ]	II-V				1 - 185
Plate I	•	Т	o face	Title-page	•
Plate II	• •			To face p.	(4)

### MANUSCRIPTS OF THE FIVE DISCOURSES ADDRESSED TO HYPATIUS.

Two manuscripts—B.M. Add. 14570 and B.M. Add. 14574 have preserved the First Discourse. The first of these is fully described in Wright's Catalogue of Syriac Manuscripts, pp. 406–7. This small volume contains as well a Discourse of Ephraim "On our Lord." It is written in a small elegant Estrangělā of the fifth or sixth century, and each page is divided into two columns. On the first page there is a note stating that this was one of the two hundred and fifty volumes brought to the convent of S. Mary Deipara by the Abbot Moses of Nisibis, A.D. 932.

As regards the other manuscript, only the part of it numbered DXXXV by Wright, and described on pp. 407-8, requires mention here. Its nineteen leaves are "written in a fine regular Estrangela of the VIth century," each page being divided into three columns with from 34 to 38 lines to each. They contain not only the First Discourse but a fragment of the Second, (Overbeck, pp. 59-73) and originally belonged to the palimpsest Add. 14623, of which they formed the first nineteen leaves. Along with the eighty-eight leaves of this palimpsest, to which reference has already been made in the Preface, they formed a volume containing "To Hypatius" and "Of Domnus," two works which Ephraim intended to be his great refutation of the False Teachings. It thus becomes evident that the text of Discourses II-V, edited in Part ii., pp. 1-185, is really derived from a single manuscript, although, according to the Catalogue, the nineteen leaves and the palimpsest portion appear under different numbers.

When this sixth-century volume was rendered a palimpsest by

the monk Aaron, c. A.D. 823, fortunately the above-mentioned fragments—its first nineteen leaves— escaped his ruthless hands.' But the surface of the remaining eighty-eight leaves suffered a ruinous transformation through his zealous attempt to remove the writing, and the treated vellum was re-arranged into new quires. The long list of works which the renovated codex was destined to contain can be seen on pages 464-7 of the Catalogue.

The two plates, one facing the title-page, the other opposite this page, show the present appearance of the manuscript. They have been reproduced from photographs of both sides of folio 13, which is a fair specimen of the leaves. It will be noticed that the underwriting on the first plate is fairly clear, while that on the second plate showing the other side of the same leaf is, except for the title, completely illegible. The text of both has been transcribed with the help of the re-agent. The photographs have lost somewhat in distinctness in the process of reproduction.

On folio 88b there are two notes of interest in connection with the history of this palimpsest (CSM, p. 766). From the first we learn that Aaron was a Mesopotamian monk, a native of Dārā, and that he wrote his manuscript in the Thebaid of Egypt. His date given above shows that Add. 14623 is one of the earliest palimpsests in the Nitrian Collection. Another note on the same page states that the volume was presented with nine others to the convent of S. Mary Deipara, by Isaac, Daniel and Solomon, monks of the Syrian convent of Mār Jonah in the district of Marīs or Mareia, A.D. 851-859.

The manuscript was 'rought from the Nitrian desert by Archdeacon Tattam, and has been in the British Museum since March, 1843.

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PHOTO BY D. MACBETH, BRITISH MUSEUM

Folio 13a of the Palimpsest B.M. Add. 14623, inverted to show the underwriting.

[To face p. (4)

#### SIZE AND ARRANGEMENT OF THE WORK.

At the head of the First Discourse in B.M. Add. 14574, the following title is found: "Letters of the Blessed Ephraim, arranged according to the letters of the alphabet, against the False Teachings." On this Wright remarked that although the words "arranged according to the letters of the alphabet" appear to imply that there were originally twenty-two of these Discourses, following one another like those of Aphraates in the order of the Syriac alphabet, yet this "seems unlikely as the second Discourse begins with the letter  $\Rightarrow$ " (CSM, p. 408).

The exact meaning of the words remained obscure till Professor Burkitt, after examining the palimpsest portion of the work, showed that it consisted of five Discourses arranged acrostically in the order of the five letters of the author's name. He also observed that "a similar method of signature is actually used by Ephraim in the Hymn added at the end of the Hymns on Paradise (*Overbeck*, p. 351 ff.), the several stanzas of which begin with the letters  $p \rightarrow i a \prec$ " (*Texts and Studies*, vol. vii-2, pp. 73, 74).

The decipherment of the palimpsest makes it possible to complete Professor Burkitt's evidence (op. cit. p. 74) thus :---

The First Discourse begins	main	۲
The Second Discourse begins	governia	٩
The Third Discourse begins	-el rezi	Ť
The Fourth Discourse begins	داخت	
The Fifth Discourse begins	حعحصم	<b>29</b> .

## TABLE I

#### SHOWING THE RELATION OF PRIMITIVE QUIRES TO THE MODERN ARRANGEMENT

Ancies	nt	Modern
Quire and	Leaf.	Quire and Leaf.
I.	Original order preserved in B.M	. Add. 14574

2. Originar oradi prosorroa in shiri izan ziri

II. Original order preserved in B.M. Add. 14574

			B.M. Add, 14623			
III.	1	=	Folio 14	=	II.	6
	<b>2</b>	=	,, 10	=		2
	8	=	,, 9	=		1
	4	=	,, 12	Ξ		4
	5	=	,, 16	=		8
	6	=	,, 11	=		3
	7	=	,, 15	=		7-
	8	=	,, 18	=		10-1
	9	=	,, 17	=		9
	10	-	,, 13	=		5
IV.	1	=	Folio 19	=	III.	1 .
IV.	$\frac{1}{2}$	=	Folio 19 ,, 22	=	III.	1
IV.					III.	)
IV.	2	=	,, 22	=	III.	4]
IV.	2 3	=	,, 22 ,, 21	=	III.	4 3
IV.	2 8 4	=	,, 22 ,, 21 ,, 23	=	III.	4 3 5
IV.	2 3 4 5		,, 22 ,, 21 ,, 23 ,, 20	=	III.	
IV.	2 3 4 5 6		,, 22 ,, 21 ,, 23 ,, 20 ,, 27		III.	
IV.	2 3 4 5 6 7		,, 22 ,, 21 ,, 23 ,, 20 ,, 27 ,, 24		III.	43 5 96
IV.	2 3 4 5 6 7 8		,, 22   ,, 21   ,, 23   ,, 20   ,, 27   ,, 24   ,, 26		III.	4 3 5 9 - - - - - - - - - - - - -

#### TABLES I AND II

Anci Quire an			B.M. Add	14693		Mode Quire and	
V.	1	=	Folio		=	IV.	1
	2	=	,,	36	=	IV.	8 -1
	3	=	,,	44		v.	6 _
	4		,,	34		IV.	6-
	5	=	,,	46	=	v.	81
	6	=	,,	41	=	v.	3
	7	=	,,	33	=	IV.	5 -
	8	=	**	43	=	V.	5
	9	=	**	31	=	IV.	3 -
	10	=	,,	38	=	IV.	10
VI.	1	=	Folio	42	=	v.	4
	2	=	,,	39	-	v.	1
	3	=	,,	35	=	IV.	7
	4	=	,,	47		V.	9
	5	_	,,	37	=	IV.	9    .
	6	=	,,	30	=	IV.	2
	7	=	,,	40	=	v.	2-

The rest of the Quire belongs

to Vol. II.

## TABLE II

GIVING THE TRANSCRIBED LEAVES OF THE PALIMPSEST ACCORDING TO THE ORDER OF THEIR NUMBERING IN THE CATALOGUE, AND THE PAGES OF THE PRESENT VOLUME ON WHICH THE TEXT OF EACH LEAF BEGINS

Foli	о 9	begins	on page	33	Folio	17	begins	on page	59
,,	10	,,	,,	28	3 5	18	••	,,	55
,,	11	,,	,,	46	•	19	٠,	19	68
۰,	12	1,	,,	37	,,	20	• •	,	85
,,	13	**	"	63	,,	21	٠,	* *	77
,,	14	,,	,,	23	5.5	22	, ,	• 1	72
• •	15	,,	,,	50	,,	23	,,	3.9	81
,	16	,	,,	42	11	24	1 9	,,	94

(7)

## TABLE II (continued)

Foli	io $25$	begins o	on pag	e 103
	26	**	• ,	98
, •	27	,,	۰,	89
,,	28	**	**	107
,,	29	••		111
	30	,•	,	176
,.	31	,,	• •	146
,.	32	belongs	to Vo	l. II.
,,	33	begins c	n pag	e 137
,,	<b>34</b>	,.	* *	124
,,	35	,,	••	164
,	36	,,	<i>.</i> •	115

Folio 37 begins on page 173 38 15**1** ,, ,, ,, 160 39 ,, •• ,, **40** 181 ,, ,, ,, 41 133 ,, ,, ,, 42155,, • • ,, 43 142,, ,, ,, 44 120 ,, ,, ,, ., 45 belongs to Vol. II. ,, 46 begins on page 129 47**9**9 99 168 **,**.

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PART I.-TRANSLATION

THE FIRST DISCOURSE	•	. pp. i–xxviii
THE SECOND DISCOURSE .		. pp. xxix-l
THE THIRD DISCOURSE		.pp. li–lxxiii
THE FOURTH DISCOURSE		pp. lxxiv-xci
THE FIFTH DISCOURSE		pp. xeii-cxix

[Short lacunce are indicated in the translation by dots, and longer gaps by asterisks, but in neither case is the number of the dots or asterisks intended to bear any exact relation to the number of the missing words. In respect to this an approximately correct inference may be drawn by consulting the Syriac text.

Double inverted commas mark quotations where the original has

Single inverted commas are used in numerous cases where the words seem to be quotations or to belong to a special terminology.

Words in italics inside square brackets are to be regarded as conjectural translations or paraphrases.

In a few passages, where the text has suffered great mutilation, italics indicate an attempt to summarise the argument from suggestions in the fragments.]

# A VOLUME OF SELECTED DISCOURSES OF THE BLESSED SAINT EPHRAIM

#### THE FIRST AGAINST THE FALSE TEACHERS

EPHRAIM<sup>1</sup> to Hypatius my brother in our Lord—greeting: may Greeting peace with every man increase for us and may the peace which to Hypatius. is between us abound, in the peace of truth may we be established, and let us make especial use of the greeting (conveyed) in a letter.<sup>2</sup>

Behold, I am writing willingly something that I did not I write a letter wish to write. For I did not wish that a letter should pass though I between us, since it cannot ask or be asked questions; but I would rather had wished that there might pass<sup>3</sup> between us a discourse have from mouth to ear, asking and being asked questions. The see thee written document is the image of the composite body, just in person. as also the free tongue is the likeness of the free mind. For the body cannot add or subtract anything from the measure of its stature, nor can a document add to or subtract from the measure of its writing. But a word-of-mouth discourse can be within the measure or without the measure.

For the Deity gave us Speech that is free like Itself, in Forgreat order that free Speech might serve our independent Freewill. of Speech. And by Speech, too, we are the likeness of the Giver of it, Ov. p. 22. inasmuch as by means of it we have impulse and thought for good things; and not only for good things, but we learn

- ' Something seems to have fallen out here; see Ov. p. xxv. l. 1.

в

<sup>&</sup>lt;sup>1</sup> For the Syriac text, see Overbeck, p. 21.

also of God, the fountain of good things, by means of Speech (which is) a gift from Him. For by means of this (faculty) which is like God we are clothed with the likeness of God. For divine teaching is the seal of minds, by means of which men who learn are sealed that they may be an image for Him Who knows all. For if by Freewill Adam was the image of God, it is a most praiseworthy thing when, by true knowledge, and by true conduct, a man becomes the image of God. For that independence exists in these also. For animals cannot form in themselves pure thoughts about God, because they have not Speech, that which forms in us the image of the Truth. We have received the gift of Speech that we may not be as speechless animals in our conduct, but that we may in our actions resemble God, the giver of Speech. How great is Speech, a gift which came to make those who receive it like its Giver ! And because animals have not Speech they cannot be the likeness of our minds. But because the mind has Speech, it is a great disgrace to it when it is not clothed with the likeness of God; it is a still more grievous shame when animals resemble men, and men do not resemble God. But threefold is the torture doubled when this intermediate (party between God and animals) forsakes the Good above him and degrades himself from his natural rank to put on the likeness of animals in his conduct.

And a 1. 2.

A letter, therefore, cannot demonstrate every matter about letter can-not speak. which a man is seeking to ask questions, because the tongue of Ov. p. 23, the letter is far away from it,—its tongue is the pen of the writer of it. Moreover, when the letter speaks anything written in it, it takes to itself another tongue that the letter may speak with it, (the letter) which silently speaks with two mute tongues, one being the ink-pen, the other, the sight of the (reader's) eye. But if we thus rejoice over a letter poor in treasures, how much more shall we rejoice over a tongue which is near us, the lord and treasurer of the treasures within !

But I had desired that instead of your seeing me in the Yet I have characters of a document, you might have seen me in the written because I characters of the countenance; and instead of the writing of my letter thus seeing you, I had desired that my eyes instead felt myself of my writings might see you. But because the sight of our  $t_{to meet}$ face is not worthy of the pure gaze of your eyes, behold you thy piety. are gazing on the characters of our letter. But justly pure writings have met your pure eyes; not that I say that the pure is profaned by the defiled, but it is not right that pure eyes should look at what is not pure. For even though the Exod. xix. People had sanctified their bodies three days, (vet) because <sup>10 ff.</sup> they had not sanctified their hearts he did not allow them to approach the holy Mountain, not that holiness would be profaned by those who were defiled, but those who were defiled were not worthy to approach holiness. But by Moses, the holy one, who went up into the holy Mountain, God gave an instance for the consolation of the pure and for the refutation of the defiled, (showing) that all those who are holy like Moses are near holiness like Moses. For when one of the Ov. p. 24. limbs of the body is satisfied all the limbs receive a pledge of satisfaction, that they too will be satisfied together with that one in the same manner. For by means of that body, too, in which our Lord was raised, all bodies have received a pledge that they will be raised with it in like manner.

But, my brother, in that thou didst stir up our littleness to Discreet approach you, know that if I wished I could come, but know, <sup>fear</sup> prevented me too, that if I could come I would not wish to be deprived (of from visiting theo but I have been unable to come because I had intelligence. <sup>request.</sup> In (blissful) innocence I might have come on account of love, but (looking at the matter) intelligently I was unable to come on account of fear.

And whoever is steeped in love like a child is above fear; Not that and whoever is timorously subject to fear vain terror always  $\stackrel{I \text{ was}}{_{overawed}}$ tortures him. It helps athletes too in a competition to be at the above fear through the encouragement of a good hope, and of a disnot to fall under the sickly apprehensions which result from a <sup>cussion</sup>. timorous habit of thought. Athletes perhaps (might) well fear because the victor is crowned and the loser suffers shame. For they do not divide the victory between the two of them.

But we ought not to fear a struggle in which failure is There

#### S. EPHRAIM'S REFUTATIONS

victory; since when the teacher wins the learner too is much would have been gain how helped. For helper and helped are both partakers in the ever it gain. If, then, we had come to teach there would have been ended. a common victory as Error would have been overwhelmed by Ov. p. 25, our Truth. But if we had been unable to teach, yet had 1. 3. been able to learn, there would have been a common victory in that by your knowledge there would have been an end of ignorance. The treasure of Him that enricheth every one is open before every one, since Grace administers it, (Grace) that never restrains intelligent inquirers. If, therefore, we had possessed something we could have bestowed it as givers, or if we did not possess anything we could have received as inquirers. But if we had not been able to give nor able even to receive, our coming could not have been deprived of all good. For even if we could not have searched you out with our mind yet we could have seen you with our eyes; since we have no Ex. xxxiii. greater gift than seeing you. But Moses testifies that while 18 ff. it was granted to him to do everything like God, at last he abandoned everything and prayed to see the Lord of all. For if the creatures of the Creator are thus 1 pleasant to look upon, how much more pleasant is their Creator to look upon : but because we have not an eye which is able to look upon His splendour, a mind was given us which is able to contemplate His beauty. Man, therefore, is more than his possessions, just as God is more excellent and more beautiful than His creatures.

But know, my beloved, that if we had come, it would not In spite of my conhave been possible for us to have been real paupers such as scious inferiority I receive everything, nor again for you to have been complete might havegiven givers, to give everything. One who lacks is not lacking in all a little respects, lest he should be abased; neither is he who is complete. help: for allare mu- complete in every respect, lest he should exalt himself. But this tually dependent, lack has arisen that completeness may be produced by it. For

in that we need to give to one another and receive from one another, the wants of all of us are filled up by the abundance Ov. p. 26, of all. For as the wants of the limbs of the body are filled up

<sup>1</sup> Read were for were Ov. p. 25, l. 19.

1. 7.

one by the other, so also the inhabitants of the world fill up the common need from the common abundance. Let us rejoice, therefore, in the need of all of us, for in this way unity is produced for us all. For inasmuch as men are dependent on one another, the high bend themselves down to the humble and are not ashamed, while the lowly reach out towards the great and are not afraid. And also in the case of animals we exercise great care over them on account of our dependence on them, and obviously our need of everything binds us in love towards everything. O hated Need! yet much-loved unity is produced from it. Because countries are dependent on one another, their dependence combines them as into a body; and like the limbs they give to one another and receive from one another. But these arrangements of interdependence belong to one rich complete Being, Whose need is this---to give to everything though He has no need to receive from anywhere. For even what He is thought to receive from us, He takes it astutely from us in His love that He may again give it to us manifold more as the rewarder. This is that astuteness which ministers good things, and our craftiness which ministers evil things should resemble it.

But as regards that fear of which we spoke above, not only I said above upon us weak ones does the constraint of fear fall, but even that I reupon the heroes and valiant themselves. Nor have I said this frained from in order to find comfort for our folly, but that we might coming remind thy wisdom. For when Peter despised fear and was fear. Such wishing to walk upon the waters, although he was going fear even S. Peter (thither) on account of his love which was making him run, experienced. yet he was nigh to sinking on account of fear which fell upon him '; and the fear which was weaker than he on dry land, when it came among the waves into a place in which it was strengthened became powerful against him and overcame him. From this Ov. p. 27, it is possible to learn that when any one of all the desires in us <sup>1, 13</sup>. is associated with an evil habit which helps it, then that desire acquires power and conquers us. For fear and love were weighed in the midst of the sea as in a balance, and fear turned the scale and won; and that Simon whose faith was lacking

<sup>1</sup> Read **Alass** for **bass** Ov. p. 27, l. 10 (cf. Ov. p. xxv.).

37

and rose in the balance was himself nigh to sinking in the midst of the sea. And this type is a teacher for us, that is to say, it is a fear-inspiring sign that all those whose good things fail and are light when rightly weighed, are themselves nigh to sinking into evil. But if any one say :--why is it necessary to frame illustrations of this kind, let him know that this may not be harmful if we receive from everything some helpful lesson for our weakness. If, therefore, Peter was afraid of Ov. p. 28. the waves, though the Lord of the waves was holding his hand, how much more should weak ones fear the waves of Controversy, which are much stronger than the waves of the sea! For in the waves of the sea (only) bodies are drowned, but in the waves of Investigation minds sink or are rescued.

The Publican in the Parable was conscious of this fear.

But, again, that Publican also who was praying in the Temple was very importunate about forgiveness, because he was much afraid of punishment. He was in a state of fear and love; he both verily loved the Merciful One on account of His forgiveness, and he verily feared the Judge on account of His vengeance. And though, on the one hand, he was praying in love because of his affection, yet, on the other hand, because of his fear he would not dare to lift up his eyes unto Heaven. And though Grace was urging him forward, his fear was unable to cross boldly the limit of justice.

Such fear may be a gain. If the fear of the Publican who was justified knew its measure and did not exalt itself to cross the limit, how can weakness dare to neglect the measure and to cross the limit of propriety? For this also (is said) that a man may know the degree of his weakness and not exalt himself to a degree above his power. I think that such a man cannot slip. For he does not run to a degree too hard for him and so receive thence a fall. For without knowledge men run to degrees too hard for them ; and before they go up pride urges them on, and after they fall penitence of soul tortures them.

On the other hand, the Lord gave a Parable of unabashed importunity.

But, again, indeed, I see that that importunity about which he our Lord spake was praised and enriched because its importunate ve nature ventured to cross the limit of propriety; for if it had been abashed and observed propriety, it would have gone empty away, but because it was presumptuous and trampled down harmful modesty as with its heels, it received more than it had Ov. p. 29, asked. O Necessity, whose importunate words enriched its <sup>1. 5</sup>. destitution! For it does not aid necessity to be subject to harmful modesty, but (it is aided) by its importunity being a good instrument for (securing) good things.

But if all these praises were bestowed on importunity, which Better, opened closed doors, and aroused those who were asleep in bed, is wholeand received more than was its due, how must that indigence be censured which has not approached open doors nor received help from the treasuries of the Rich One !<sup>1</sup> Better, therefore, is he who is importunate about his aid than he who is ashamed and loses his aid. For whoever observes proper modesty while he loses exact his aid, even the propriety which he has observed is in that case subject to censure, and propriety has become impropriety. And he that seeks after exact propriety at all times is neglectful of sound propriety. For from the best wheat, if it shed not much bran, fine flour cannot be made ; for unripe fruit is not palatable, and what is over ripe loses flavour, or else its taste is pungent, or bad.

For if we refine things much beyond what is proper, even The the fine and the pure are also rejected. For it is not right for us limits of to cultivate Ignorance, or deep Investigation, but Intelligence Knowledge. between-these-two-extremes, sound and true. For by means of the two former a man surely misses his advantage. For Ov. p. 30, by means of Ignorance a man cannot understand Knowledge, <sup>1.3.</sup> and by deep Investigation a man cannot build on a sound foundation. For Ignorance is a veil which does not permit one to see, and Investigation, which is continually building and destroying, is a changeful wheel that knows not how to stand and be at rest; and when it passes in its investigation over true things, it cannot abide by them; for it has unstable motions. When, therefore, it finds anything it seeks, it does not retain its discovery, and is not rejoiced with the fruit of its toil But if we inquire much into everything we are neglectful of the Lord of everything, inasmuch as we desire to know all things like Him. And since our Knowledge cannot know everything,

' Read مناجعة for مناجع Ov. p. 29, 1. 14.

we show our evil Will before Him Who knows all things. And while He is higher than all in His Knowledge, the ignorant venture to assail the height of His Knowledge. For if we are continually striving to comprehend things, by our strife we desire to fence round the way of Truth and to confuse by our Controversy things that are fair-not that those fair things are confused in their own nature, but our weakness is confused by reason of the great things. For we are not able completely to apprehend their greatness. For there is One who is perfect in every respect, whose Knowledge penetrates completely through яII

It is not good for us to Knowdeep things are unknowable. See how Simplicity is better than Cleverness.

But it is not right for us to look at all things minutely, but rather simply-not that our Knowledge is to be Ignorance; for seek deep even in the case of something which a man does not do cleverly, ledge: for if he does the thing with clever discrimination then his lack of Cleverness is Cleverness. And if, by his Knowledge he becomes an ignorant man so that he ignores those things which he cannot know, even his Ignorance is great Knowledge. For because he knows that they are not known, his Knowledge cannot be Ignorance. For he knows well whatever he knows. But the mind in which many doubts spring up, destroying one another, cannot do anything readily. For thoughts, vanquishing and vanquished, are produced by it, and the waves which from all sides beat upon

1. 12.

Ov. p. 31, it, fix it in doubt and inaction. But it is an advantage that the scale of simplicity should outweigh in us the scale of wranglinglogic. For how many times, in consequence of the clever and subtle thoughts which we have concerning a matter, that very matter is delayed so as not to be accomplished! And consider that in the case of those matters which keep the world alive, Simplicity accomplishes them without many thoughts. For these matters succeed when a single thought controls them, and they stand still when many thoughts rush in. For there is only a single thought in Husbandry, that is (the thought) that in a simple manner it should scatter the seed in the earth. But if other thoughts occurred to it so that it pondered and reasoned as to whether the seed was sprouting or not, or whether the earth would fail to produce it, or would restore it again, then Husbandry could not sow. For morbid thoughts spring up against a single

viii

sound thought, and weaken it. And because a thing is weakened, it cannot work like a sound thing. For the soundness of a Ov. p. 32. thought like the soundness of a body performs everything. And the husbandman who cannot plough with one ox cannot plough with two thoughts. Just as it is useful to plough with two oxen, so it is right to employ one healthy thought.

Moreover, if the martyrs and confessors who have been Deep crowned had approached with double thoughts they could not investigahave been crowned. For when our Freewill is in a strait between to be avoided. keeping the commandment and breaking the commandment, it is usually the case that it is seeking two reasonings destructive of one another, so that by means of the interpretation of one reasoning it may flee from the pain of the other, that is to say, (it argues) in order that by a false excuse it may cast away the burden of the commandment. Now, without wandering after those things which are unnecessary, or omitting anything that is necessary, let us say in brief and not at length, that if anything succeeds by means of a single sound thought, its soundness is weakened by many thoughts. For if we approach with polished wiles any matter which we ought to approach in a simple way, then our intelligence becomes non-intelligence. For in the case of every duty, whenever a man proceeds beyond what is its due, all the ingenuities which he can devise about it, are foolish. So (too) in the case of any investigation in which the investigator slips from its truth, all the discoveries he may make, although his discoveries may be clever, are false. For everything which is clever is not true; but whatever is true is clever. And whatever is debated is not deep, but whatever is said by God is subtle when it is believed. But there is no subtlety equal to Ov. p. 33. this, that everything should be duly done in its own way, and if it happen that what is to be done can be done simply, its simplicity is subtlety. For it is all the more fitting that we should call this simplicity subtlety in that it accomplishes helpful things without many combinations and reasonings. For in that it does things easily it resembles Deity, Who easily creates everything.

It is right, therefore, that we should investigate well the The advantage of advantage of things by an examination of them; and if they are simple

judged by the investigators to be simple, there are many things Knowledge can which are thought to be obviously unsuccessful, but their unseen be seen in the case of qualities achieve a great victory. For there is nothing that the husbandman. appears more simple than this, that the husbandman should take and scatter in the earth the gathered seeds which he holds in his hands. But, after a time, when it is seen that the scattered seed has been gathered and has come with a multitude like a general with his army, and that the seed which had been regarded as lost is found and finds also other (seeds) with it, then a man marvels at the husbandman's simplicity, which has become a Therefore, with regard to this very fountain of cleverness. thing, hear on the other hand the opposite of it, that if a man spare the gathered seed, so as not to scatter it, he is thought indeed to act prudently in refraining from scattering. But when we see the husbandman's scattered investment collected in the principal and interest, and the earth rewarding him, then the intelligence which refrained from scattering is seen to be Ov. p. 34. blindness, because it is deprived of (the chance of) gathering.

Therefore, it is not an advantage to us that we should always be led astray by names, nor that we should be deceived by outward appearances. I consid- For if, because I wisely discerned that it would not be right

I considered the matter carefully before I decided not to visit thee.

for me to venture to come, I did not come for that reason, perhaps it would have been better for me if I had not wisely discerned. For, perhaps, my coming to thee in childlike and simple fashion would have met with success. But know again that if I had come recklessly I would not have wished to come, because our coming would have been indiscreet. For we should have had no fruit of intelligence. For everything which is done indiscreetly belongs either to reckless habit, or blind chance; and it has no root in the mind of those who do it.

In deciding, I was conscious of a free power of Choice within me: the nature of Freewill. But if these two wise conclusions (namely) that I should come and that I should not come, (both) belong to my Will, this is a single Will of which one half does battle with the other half, and when it conquers and is conquered it is crowned in both cases. This is a wonder, that though the Will is one, two opinions which are not homogeneous are found in its homogeneity. And I know that what I have said is so, but why (it is so) I am not

able to demonstrate. For I wonder how that one thing both enslaves it and is enslaved by it. But know that if this was not so mankind would have no free power of Choice. For if Necessity makes us wish, we have no power of Choice. And if, again, our Will is bound and has not the power to will and not to will we have no Freewill. And, therefore, necessity thus demands "The Will is both that there should be a single thing, and though it is a single one and thing, when that single thing wills to be two it is easy for it, and many.' when again it wills to be one or many it is a simple matter for it. For in a single day there are produced in us a great number of Volitions which destroy each other. This Will is a root and Ov. p. 35, parent; it is both one and many. This Will brings forth sweet and bitter fruit. O free Root with power over its fruit ! For if it wills it makes its fruits bitter, and if it wills it makes its products sweet. For God to Whom nothing is difficult has created in us something which is difficult to explain, and that is, Freewill. And though this (Will) is one, yet there are two opinions in it, that of willing and that of being unwilling; so that when half of it struggles with and conquers the other half, then the whole of it is crowned by the whole of it. For this is an unspeakable wonder, how, though the Will is one, half of it rebels against the Law and half of it is subject to the Law. For, lo, there are in it two opinions contending together, for part of the Will desires that Evil should be done, and again, part of it uses restraint and guards against Evil being done. And how on the one hand has the Will not been transformed by that part of it which desires evil things that it may become like its part which desires evil things ? and how again (on the other hand) has the Will not been converted by that part of it which loves good things, that the whole of it may become good like the part of it which loves good things? But if both these parts can be converted to Good or Evil, what shall we call them ? That we should call them Evil (is impossible, for) they can be good,-that we should call them good (is impossible, for) they can be bad. And though these two can be a single Ov. p. 36. thing, yet except they are divided and are two there can be no struggle between them. This is a wonder which we are unable to speak of, and yet we cannot be silent about it. For we know

that a single Will possessed of many conclusions exists in us. But since the Root is one we do not understand how part of the thought is sweet, and part of it bitter, even if it does not completely escape our notice. And how, on the one hand, is that bitterness swallowed up by that sweet thing so as to become pleasant like it ? And how again when it (i.e., the sweet thing) has been swallowed up is it mixed with that bitter thing so as to become bitter like it? And again, how when these two frames of mind have been swallowed by one another, and have become one thing affectionately, are they again separated from one another and stand one against the other like enemies? For where was that Mind before we sinned that brings us to penitence after sins ? And how is that Mind turned to penitence after adultery, which was raging before adultery ? These are frames of mind which are like leaven to one another, so that they change one another and are changed by one another. But here our Truth has conquered the (false) Teachings and bound them so that none of them can bear investigation.

This Discourse is friends.

But if any one wishes to investigate some of the Teachings meant for (in question) let him know that we have not been called at present to struggle with enemies, but to speak with friends. But when the statement (intended) for friends is finished, then our belief will show a proof of its power in a contest also. But it is easy for every man to perceive what I have said, because there Ov. p. 37. are in every one two Minds, which are engaged in a struggle one against the other, and between them stands the Law of God,

holding the crown and the punishment, in order that when there is victory it may offer the crown, and when failure appears it may inflict punishment.

False views origin of Evil make absurdity,

But if the Evil which is in us is evil, and cannot become about the good, and if also the Good in us is good, and cannot become evil (then) these good and evil promises which the Law makes are the Lawan superfluous. For whom will the Rewarder crown-one who is victorious by his Nature and cannot fail ? Or whom, again, will the Avenger blame-that Nature which fails<sup>2</sup> and cannot conquer? But if that good thing which is in us is obedient to

1 Read , near , not of Ov. p. 36, 1. 23. See ib. p. xxv. (v.l.).

' Read ...... for ...... Ov. p. 37, l. 11.

something evil, how can we call that Good, seeing that it has a or make Good akin close relationship to Evil ? For by means of that thing whereby to Evil. it becomes obedient to Evil its kinship with Evil is perceived. For that Evil would not be able to draw it to itself if it were not that its lump had an affinity to the leaven of Evil. See therefore, also, that what they call a good Nature is. in virtue of what it is, convicted of being an evil Nature; inasmuch as it has an evil Will which is drawn away after Evil. But inasmuch as it has an evil Will, all Evil things had a tendency towards it. For there is The evil nothing more evil than an evil Will. For that is the root of evil Will is the root of things. For when there is no evil free Will, then evil things come Evil. to an end. For the deadly sword cannot kill apart from the evil Will of its holder. But see, already when we have not advanced Ov. p. 38. to the contest (even) before the contest. the enemies of the Truth have been conquered beforehand.

And if any one ask, what then is this Will ? we must tell him The Will that the real truth about it is that it is the power of Free-choice. explana. And because it is not right to scorn a good learner, let us now tion. like those who hasten and pass on throw him a word, that is to say, one of the words of Truth. For, even from a single word of Truth, great faith dawns in a sound and wise hearer; just as a great flame is produced by a small coal. For if a single one of a few coals of fire is sufficient to make scars on the body, one of the words of Truth, also, is not too weak to clean away the plague spots of Error from the soul. If, therefore, any one asks, "What is this Will, for though it is one thing, part of it is good, and part of it evil?" we shall tell him that it is because it is a Will. And if he asks again, we shall tell him that it is a thing endowed with independence. And if he still continues to indulge in folly, we shall tell him that it is Freewill. And if he is not convinced this unteachableness of his teaches that because there is Freewill he does not wish to be taught. But if he is convinced when they say to him that there is no Freewill, it is truly wonderful that in the annulling of his Freewill, his Freewill is proved, that is to say, by his being in a desperate state. And the matter is The very as if some eloquent person wished to harangue and to prove denial of Freewill that men have no power of Speech. And that is great madness; proves

#### 8. EPHRAIM'S REFUTATIONS

that it. exists.

for he says there is no power of Speech when he uses the power of Speech. For his power of Speech refutes him, for by means Ov. p. 39. of Speech he seeks to prove that there is no power of Speech. When Freewill, too, has gone to hide itself in a discussion and to show by argument that it does not exist, then is it with more certainty caught and seen to exist. For if there were no Freewill. there would be no controversy and no persuasion. But if Freewill becomes more evident when it hides itself, and when it denies (its own existence) it is the more refuted, then when it shows itself it is made as clear as the sun.

The Will is not enslaved, Image of God.

And why does Freewill wish to deny its power and to profess to be enslaved when the yoke of lordship is not placed upon it ? but is the For it is not of the race of enslaved reptiles, nor of the family of enslaved cattle, but of the race of a King and of the sons of Kings who alone among all creatures, were created in the image of God. For see every one is ashamed of the name of slavery and denies it. And if a slave goes to a country where men know him not, and there becomes rich, it may be that, although he is a slave and of servile origin, he may be compelled to say there that he is sprung from a free race and from the stock of kings. And this is wonderful that, while slaves deny their slavery, vet the Freewill of fools denies its own self. And see, if men give the name of slave to him who says that there is no Freewill, he is displeased and becomes angry, and begins to declare the Freedom of his family. Now, how does such a person on the one hand deny Freewill, and on the other acknowledge it ? And on the one hand hate literal slavery, and (on the other) acknowledge spiritual slavery ? If he chose with intelligence and weighed the matter soundly it would be right for him to acknowledge that (principle) that he might not be deprived of

Ov. p. 40. the mind's free power of Choice. And here he is exposed who blasphemes very wickedly against the Good One, the Giver of Freewill, Who made the earth and everything in it subject to its dominion.

But there is no man who has gone down and brought up a Freewill is denied by those who crown with great toil from the hard struggle, and (then) says wish to that there is no Freewill, lest the reward of his toil and the glory blame of his crown should be lost. The man who has failed says there God for

xiv

is no Freewill that he may hide the grievous failure of his feeble their failures. Will. If thou seest a man who says there is no Freewill, know that his Freewill has not conducted itself aright. The sinner who confesses there is Freewill may perhaps find mercy, because he has confessed that his follies are his own: but whoever denies that there is Freewill utters a great blasphemy in that he hastens to ascribe his vices to God; and seeks to free himself from blame and Satan from reproach in order that all the blame may rest with God-God forbid that this should be ! But if he is intelligent he ought not to think that a being endowed with power over itself is similar to a thing which is bound in its The mystery of the Nature. And, moreover, it would not be right for any one, Will is a after he has heard that the Will . . . to ask (and say), 'But wider what, again is the Will ?' Does he know everything, and has mystery. this (alone) escaped his knowledge, or does he know nothing at all since he cannot know even this ? But if he knows what 'a bound Nature' is, he can know what an unconstrained Will is, but that which is unconstrained cannot become constrained, because it is not subject to constraint. But in what is it unconstrained except in that it has (the power) to will and not to will ?

And <sup>1</sup> if he is unwilling to be convinced in this way, it is The because the power of his Freewill is so great, and our mouth is power of Freewill is unable to do it full justice; our weak mouth has confessed obvious but unthat it is unable to state its unconstrained Will. For it is a speakably Freewill which subjects even God to Investigation and rebuke, difficult to on account of its unconstrained nature. It ventured to bring up all this because it desired to speak about that which is unspeakable. But that (Freewill) which has ventured to make Ov. p. 41, 5. statements concerning God, itself is not able to state its own nature perfectly. But concerning this, also, we say to any one who asks that this is a marvel which it is very easy for us to perceive, but it is very difficult to give a proof of it. But this But it is impossible is not so only in this matter, but it is the same with everything. to explain For whatever exists may be discussed without being searched anything comout; it can be known that the thing exists, but it is not possible pletely. to search out how it exists. For see that we can perceive

<sup>1</sup> Read \_ <s for \_ <s Ov. p. 40, l. 25.

xv

#### 8. EPHRAIM'S REFUTATIONS

everything, but we cannot completely search out anything at all; and we perceive great things, but we cannot search out perfectly even worthless things. But thanks ' be to Him Who has allowed us to know the external side of things in order that we may ourKnow- learn how we excel, but He has not allowed us to know their (inward) secret that we might understand how we are lacking. He has allowed us, therefore, to know and not to know that by means of what can be known, our childish nature might be educated, and that our boldness might be restrained by those things which cannot be known. Therefore, He has not permitted us to know, not that we may be ignorant, but that our Ignorance may be a hedge for our Knowledge. For see how we powers of wish to know even the height of heaven and the breadth of the earth, but we cannot know; and because we cannot know we limited we are thus restrained from toiling. Therefore, our Ignorance is found to be a boundary for our Knowledge, and our want of Knowledge (lit. simpleness) continually controls the impetuosity of our boldness. For when a man knows that he cannot measure

a spring of water, by the very fact that he cannot, he is pre-Ov. p. 42, vented from drawing out what is inexhaustible. And by this ex-1. 5. perience it is seen that our weakness is a wall in the face of our boldness. Thus, too, when we know that we cannot know, we cease to investigate. For if, when we know little, the impetuosity of boldness carries us on and proceeds to those things which may not be known, who is there who will not give thanks to Him Who has restrained us from this wearisomeness, even if we do not wish to remain within the just boundary within which He has set us ? Our Ignorance, therefore, is a bridle to our Knowledge. And from these instances it does not follow that the Allknower wished to make us ignorant, but He placed our Knowledge under a helpful guardian; and better is the small Knowledge which knows the small range of Ignorance than the great Knowledge which has not recognized its limits; and better is the weak man who carries about something that is necessary for his life than the arrogant strong man who burdens himself

Our chief with great stones which cause his destruction. But our chief Know-ledge is to Knowledge is (just) this-to know that we do not know

<sup>1</sup> Read ...... for ...... Ov. p. 41, l. 16.

Let us thank God that ledge of things is limited.

Knowing that our knowing are so can avoid vain and wearv searching.

Yet we are not to be ignorant, but to seek atter practical Knowledge.

anything. For if we know that we do not know, then we conquer know Error by our Knowledge. For when we know that everything jects can that exists is either known or not known, thereby we acquire hereby known. the true Knowledge. For whoever thinks he can know everything, falls short of the Knowledge of everything. For by means of his Knowledge he has gained for himself Ignorance. But whoever knows that he cannot know, from Ignorance Knowledge Ov. p. 43. accrues to such a one. For in virtue of the fact that he knows that he cannot know, he is enabled to know, that is to say, (he knows) something which profits him.

If, therefore, as I said above, though the Will is one, part of No exterit compels and part of it is compelled, by whom was I compelled nal force compelled not to come except by my own Will ? O that some unknown ' my Will when deexternal Constraint had opposed me! For perhaps with the ciding not whole of my being I would have contended against the whole see thee. of that (Constraint) and been victorious. (O that it had been thus), and that an inward Constraint had not opposed me, (a Constraint) of which I know not how to give an account! For I am not able to state how part of me contends with another part; in virtue of being what I am, I conquer, and am conquered continually.

But we are not stating the case as the Heresies state it. For The they say that Constituents of Good and Evil are mingled together Teaching in us. and "these Constituents conquer one another, and are says that the Will is conquered by one another." But although Error is able to a Mixture; deck out what is false, the furnace of Truth is able to expose it. For we say that free Volitions conquer one another, and are conquered by one another; for this is the Freewill which the voice of the Law can transform.

And if they say that if Freewill comes from God, then the Conby  $\frac{\text{sequences}}{\text{of the}}$ good and evil impulses which belong to it are from God; saying this, what do they wish to say ? Do they wish to affirm denial of Freewill. that there is no Freewill ? And if they deny Freewill what can they believe ? For if they deny Freewill the Law and Teaching Ov. p. 44. are of no use; and so let books and laws be rolled up and let judges rise from their thrones, and let teachers<sup>3</sup> cease to

> 2 Read - Ila for riala Ov. p. 44, l. 3.

heretical

C

#### S. EPHRAIM'S REFUTATIONS

teach! let prophets and apostles resign their office! Why have they vainly laboured to preach ? Or what was the reason of the coming of the Lord of them all into the world?

Freewill and the teaching about the Constituents areincompatible.

But if they profess belief in Freewill-which is actually what they profess-that Freewill which they profess to believe in compels them to deny that Evil which they believe in. For both of them cannot stand. For either our Will sins, and (at other times) is proved to be righteous, and for this reason we have Freewill; or if the Constituents of Good and Evil stir in the Will, then it is a Constituent which overcomes, and is overcome, and not the Will.

Freewill means Freewill not a 'bound Nature.'

But if any one says that everything which stirs in our Freewill does not belong to Freewill, by his Freewill he is making preposterous statements about Freewill. For how does he call that Freewill when he goes on to bind it so that it is not Freewill. For the name of Freewill stands for itself; for it is free and not a slave, being independent and not enslaved, loose, not bound, a Will, not a Nature. And just as when any one speaks of Fire, its heat is declared by the word, and by the word 'Snow,' its coolness is called to mind, so by the word 'Freewill' its independence is perceived. But if any one says that the impulses that stir in it do not belong to Freewill he is desiring to call Freewill a 'bound Nature,' when the word does not suit a Nature. And he is found not to perceive what Freewill is, and he uses its name rashly and foolishly without being acquainted with its force. For either let him deny it, and Ov. p. 45. then he is refuted by its working, or if he confesses it, his

organs contend one against the other; for he denies with his mouth what he confesses with his tongue.

The Law of God presupposes Freewill.

For the Giver of Freewill is not so confused (in mind) as this man who is divided (against himself) part against part, that He should become involved in a struggle with His nature. For He gave us Freewill which, by His permission, receives good and evil impulses, and He furthermore ordained a Law for it that it should not do overtly those Evils which by His permission stir invisibly in it. And let us inquire a little. Either though He may have had the means to give us Freewill, He did not wish to give it, though He may have been able to give it, or He may

xviii

not have had the means to give, and on this account He was unable to give it. And how was He Who was unable to give Freewill able to give a Law when there was no Freewill ? But if He gave the Law, the righteousness which is in His Law reproves our Freewill, for He rewards it according to its works

And if there is no Freewill, does not this Controversy in which The we are involved concerning Freewill, bear witness that we have diversity Freewill? For a 'bound Nature' could not utter all these men proves various matters controversially. For if all mankind were alike that saying one thing or doing one thing, perhaps there would be an exists. opportunity to make the mistake (of thinking) that there is no Freewill. But if even the Freewill of a single man undergoes many variations in a single day so that he is good or evil, hateful or pleasing, merciful or merciless, bitter or pleasant, blessing or cursing, grateful or ungrateful, so that he resembles both God Ov. p. 46. and Satan, is it not established by thousands of witnesses Deut. xix that we have Freewill ? And, behold, at the mouth of two or <sup>15</sup>. S. Matt. three witnesses is every word established. xviii. 16.

For examine all those variations which I mentioned above, Man alone and see that they do not exist in any 'bound Natures,' not in will. Comthe sea nor on the dry land, not in the luminaries nor in the stars, pare him with other not in trees nor in roots; nor even in animals-and yet there is creatures sensation in animals—nor even in birds, though they have sight the differand hearing. But if hawks are birds of prey, they are all birds of ence. prev: if wolves are destructive, they are all ravagers; and if lambs are harmless, they are all innocent, and if serpents are cunning, that subtlety belongs to all; but man, owing to his Freewill, can be like them all, while they cannot become like him. On this account they have a (fixed) Nature, while we have Freewill.

Thou usest the word 'Freewill,' learn its independence The word from the word ; thou usest the word 'Slavery,' learn the bondage Freewill must (of slavery) from the word; thou usest the word 'Nature,' stand for a reality. recognize its immutable fixity by the word; and thou speakest of 'God,' recognize His actual Existence by the word. For all these are words which are not at variance with their (underlving) realities. If thou namest these things when thou wishest, thou must of necessity acknowledge them to thyself even if

thou dost not wish. Speak against Freewill, and in virtue of what it is we can know how powerful Freewill is, since it has struggled with its power against its power. For even when a man

Ov. p. 47. says that there is no Freewill, he is able to say there is no Freewill because he has Freewill; and, therefore, in proportion as that Freewill artfully changes itself in various wave, so those changes tell us that Freewill exists. For a 'bound Nature' cannot be changed. Why then is it necessary for us to obtain from another direction testimony as to whether Freewill exists or not ? For, behold, in virtue of being what it is, the evidence for it is proclaimed. For when it denies itself, (saying) that it is not independent, it is convicted of not being in bondage. For when any one acknowledges that Freewill exists, it is not right that Necessity should come near it.

The Teaching Constituents teaching futile.

But if, as these say, the Constituents of Good and Evil overabout the come, and are overcome, they are able to believe in a Mixing of Good and Evil, just as if they denied that there is a Mixing, then makes all they are able to believe that Freewill exists. But if they say that, when the evil Constituent is large, Freewill is subject to compulsion; what, then, is it that the Heretics teach in their Congregations except the Error which they have been taught ? For if they teach it is because there is Freewill; supposing there is no Freewill, let them shut their mouths and not teach.

But let them be asked, are they Teachers of Freewill or

The Will cannot affect the nature of physical poisons.

Changers of our Nature ? If a man eats by mistake from a deadly root, the Will of the eater cannot change that deadly thing, seeing that it is not an unfettered Will that he should change it; but it is an evil Constituent, the nature of which cannot be changed by words. How then can the just Judge condemn mankind (by asking), why they have not changed by the Will the evil Ov. p. 48. Nature which cannot be changed by the Will? Therefore, let them either admit that unfettered free Wills are changed to Good or Evil or let them admit that if they are 'bound Natures' of Good and Evil, they are Natures which cannot be conquered by words. For they ought to supply an antidote as a medicine to counteract a deadly poison. For it is right that by natural illustrations that Teaching should be refuted which was composed deceitfully from analogous phenomena in Nature. But Truth is strong enough to destroy with the single reply which it makes the numerous fabrications of Falsehood.

For it is obviously clear from what I say that there are not The great diversity Weights of Good and Evil conquering one another and being divers conquered by one another. For, behold, in a single hour one thoughts showsthat can think even a hundred good thoughts. And if because there we have was at that time ' much Good in a man, his good thoughts were Freewill. numerous within, behold that man can do the reverse of this in the same hour. For directly after these good thoughts a man can think a multitude of evil thoughts. Which one of these, therefore, do they affirm to be more than the other ? And if they say that the Evil was most (in amount), how then since all that Evil would be in the man did it permit him to think all those good thoughts ? And if that Evil made room of its own Will, that Evil is good, which has this good Will. For how did that Evil which, when it wished, finally conquered the Good, consent to give way before it at first? But if they say that the Good Ov. p. 49. exceeded (in amount), in which of a man's limbs, did all the Good hide itself, and make room for the small amount of Evil to go up and show a great victory ? If, therefore, the Evil submitted to give way before the Good, the Evil is better than the Good, in that it took the crown and gave it to its opponent. But if the Good consented to give place to the Evil that it (i.e., the Evil) might be victorious, the Good is more evil than the Evil in that it gave place to the Evil to do corruptly.

It is, therefore, clear to any one who has knowledge that The Soul Weights and Constituents of Good and Evil neither outweigh one Mixture: another, nor are outweighed by one another; but on the conit has free trary, there are real free Choices which conquer one another and are conquered by one another, since all the Choices can become one Choice. For if good Choices spring up in us from the good Root which is in us, and evil Choices are produced in us from that evil Root which is in us, then these (powers) in us are not independent free Choices, but Natures fixed by Necessity.

For if, as one of the Heretics says, Purity and Foulness were Freewill mixed together, it is not Freewill that would be required to separate separate the good Will from the evil Will, but a strainer to the Constituents.

<sup>1</sup> Read مده or مده Ov. p. 48, l. 14.

separate the pure from the foul. For in the case of things that are literally mixed together, a separating hand is required to separate them like the skilful hand which separates with a fire the dross from the silver, and separates with a strainer the pure from the foul.

But if they say that these Natures in which there is mixed If Freewillcannot an excrement have no Freewill whereby they may separate alter visible the Foulness from them, let us leave them a little. Even if we Evil. how canitalter wander a little from our subject, let us go with them where they spiritual call us. For Truth on account of its strength goes wherever it Ēvil. a bound is led as a victor, and where it is pressed towards a defeat, there Nature ? it gains the better crown. Let us leave, therefore, the 'bound Natures' and let us come to 'the independent Minds': let us see if the Wills of these men in whom there is Freedom can separate and send out of themselves the evil Ingredient, that by (the example of) the visible Mixing of the visible Evil we may believe that also the invisible Mixing of the invisible Evil can be Ov. p. 50, separated. If there is a quantity of harmful poison or deadly 1, 12. phlegm in any of these men, let them tell us: will 'the blameless Conduct of Freedom' separate this Evil, or will drugs and medicinal roots? Does not this fact refute them (and convince them) that the harmfulness which I have mentioned cannot be separated by 'the righteousness of Freedom,' but by medicinal skill ? If therefore, this small Evil which is mingled with us is not expelled from us by 'blameless Conduct,' but by the virtue of drugs, how can 'Commandments and Laws' separate that mighty and powerful Evil which is mixed in Souls ? For, behold, as experience teaches us, (medicinal) virtue can separate from us even the Evil which we have mentioned 1 by means of skilful (medical) methods, and not by the 'Conduct of Freedom.' For if they talk such nonsense let no one hear those who would relate empty Ov. p. 51. tales to foolish minds. For empty allegories are believed (only) by one whose mind is empty as regards the Truth.

The proper cure for Evil if it is a poison.

If, therefore, that deadly Evil is mixed in mankind like a noxious poison let them hear the true reasoning with a healthy ear. Just as when a vessel of poison is filled up, an emptying is necessary by means of drugs that that poison may not overflow

1 Read \_ incr for \_ incr p. 50, 1. 24.

xxii

and produce in us pains and hurts ; so also when Evil is excessive in the Soul a discharge is necessary for it, either from month to month or from year to year. For, behold, just as poison becomes excessive in us from nutriment, so they say that "Evil collects and increases in us from Foods." If, therefore, the measure of the Evil of both kinds becomes excessive in us, it is clear that there must be a discharge and an emptying of the fullness. For, behold, it is also the case that when blood or phlegm increases in us (then) a discharge is necessary for them.

Those, therefore, who ought to expel Evil from mankind by Forgivea visible working, lo, they are purging away the sins of mankind ness is no by an invisible forgiveness. But though the sins of mankind such Evil; do not depart from them they are added to those who (say that vicarious they) purge them sevenfold. For around their necks is hung the forgive-ness. debt of sins for the pardon of which they have falsely gone surety. For also madness, though it does not depart from a dog which has gone mad, enters sevenfold into those who are bitten by the dog. But the disciples were commanded that they should shake St. Matt. the dust off their feet against whoever did not receive them, let  $O_{v. p. 52}$ . us shake off the dust of our words against these who do not receive the Truth of our words. For if vengeance was ready to come for the dust of feet, how much more ready will vengeance be for the Truth of a word which is treated despitefully by him who hears !

But I wish to know this : is Freewill the cause of sins, or is If Freewili Evil the fountain of sins ? But if it is Evil as they say, free alter Volitions cannot block up the springs of Evil. By what method fevers how can it then is the Evil made subject to our Will? For, lo, when we subdue wish, we stir it up in us to injure us, and when we will we keep the Great Evil? it quiet within so that it cannot harm us. A plain demonstration refutes their obscure Teaching. For, behold, not even a fever within us is subject to our Will, so that when we wish it may rage and abate. If, therefore, this slight fever is not subject to our Freewill, who can make subject to our Freewill that great Evil about which they speak ? If that Evil made itself subject to us, there is nothing kinder than it, for it has made its great power subject to our weak Will. But if the power of Good makes Evil subject to us, it is clear that whenever it hurts us

xxui

## S. EPHRAIM'S REFUTATIONS

that same Good stirs it up to hurt us. And, therefore, even if that Evil is evil because it hurts us, yet that which permits Evil to destroy us is more evil than it.

See how our Will is unable Nature of things.

1. 2.

But we are not venturing to blaspheme against the Good, but (this is said) in order that by means of what is considered to alter the blasphemous, though it is not blasphemous, the blasphemy of madmen may perchance be refuted. For one cannot bring into Ov. p. 53, the way a man who is walking outside of the way, unless one goes a little from the way after him into the wilderness. See, then, that the Nature of things does not follow our Wills, but our Will goes after the Nature of Creation, in that we use them according to their natural adaptations (lit., as they are natural and for what they are natural). But if even fire is not cold or hot according to our Will, how is the fierce power of that Evil which possesses an Existence of its own made subject to the Will of those who are created ? But Evil does not possess an Existence of its own, because Freewill possesses empire over itself. And fire always retains its hot nature, but Evil does not retain the nature of its being even as much as the fire which is a created thing. And, though we do not wish to be burnt, yet fire still acts according to its own nature, and when we go near it, it burns us. How then is that Evil, which is mixed in us, if it also has an injurious nature, able to injure us when our Will wishes to be injured ? If our Will gives it power, then the wickedness of our Will is stronger than the wickedness of Evil ; and according to their preposterous Teaching it is found that Evil is therefore accused by our Freewill because, as Freewill wishes, and in proportion as it wishes, Evil opposes it. And in vain do they blame Satan since their Will is more hateful than Satan. But if Evil can injure our Freewill whenever it (i.e., our Freewill) wills to be injured, it is clear that they are calling

Ov. p. 54. Freewill Evil, though they are not aware of it. For fire which burns does not wait for Freewill to will or not to will, but it injures alike him who wills and him who does not will-both of them-if they approach it.

But if they think "that our Will is able to conquer Evil," let The Will cannot changethe us then dismiss the strife of Controversy, and let us come to nature actual experience. Let one of them stretch even the tip of his of fire:

little finger into the fire, and if his Will can conquer the power how can it of the fire that it may not injure him, it will be possible to believe the Evil that the injurious nature of Evil can be conquered. But if the Element? fire causes irritation and pain over the whole body when it has touched only our finger, how does that injurious Evil, since it is all mingled with the whole of us, not also injure us like the weak fire ? If they say that He (i.e., God) has not allowed us to conquer fire by our Freewill, who' then granted them power over Evil to conquer it by means of their Freewill ? But if another Good (Power) granted to Freewill the power of conquering Evil, all their blasphemy applies to Him Whom they praise. For all the censure is attached to that (Good One). For if He thus changed Evil so that it might not injure us like injurious fire, it is clear that He is also able to change any Evil that injures us at present that it may not injure us. But if He was unable, is our victory still certain? And let them persuade us (and show) how their Freewill conquers Evil when it cannot conquer fire. But whichever proof they may choose, they are fettered by the one they choose. If they say that because fire by its nature possesses heat on that account our Freewill is unable to conquer it, it is Ov. p. 55. evident that Evil does not possess Freewill by nature; and on that account our Will is able to conquer it.

But if the injurious and hot nature of fire, though it has been In any created and made, cannot be mitigated, how, seeing that Evil can the is an actual Existence, as they say, can the true nature of Exis- Willlessen the evil tence be mitigated, seeing<sup>2</sup> that even (mere) things cannot mitigate Element one another or be mixed with one another unless they have an is akin to affinity so as to receive one another? And,<sup>3</sup> if a thing cannot the Evil? love its opposite, how did Evil, as they say, conceive a Passion for Good, and make an Assault on it and mingle with it ? And how, too, did Good mingle with Evil and love it ? And though teachers and law-givers summon it, it despises their counsels and makes void their laws, nor do the drawn swords of just judges frighten it to abstain from the hateful love which it has for the body which they call 'deadly,' and it hates and denies the

- <sup>2</sup> Read probably \_\_\_\_\_ for \_\_\_ Ov. p. 55, l. 7.
- <sup>3</sup> Read \_ ~ for \_ ~ Ov. p. 55, l. 10.

except it

<sup>&</sup>lt;sup>1</sup> In Ov. p. 54, l. 15, **11** must be wrong.

#### S. EPHRAIM'S REFUTATIONS xxvi

good Source of its Nature, and loves to bring forth the evil fruit of the bitter Root into which it has been grafted for a Rom. xi. 17 ff. while.

And how does the Word of the True ' One convict (them), who St. Matt. says: there is no good tree which yields evil fruit! For if the vii. 18. Soul is a good thing from a good Nature, how does it bear the evil fruit of the 'deadly Body'? And how does the Body which they say springs from an evil Element bear good conduct like good fruit ?

But it is possible for thee to hear, O Hearer, what is greater Thev attribute than this. For lo, when we will, the Evil in us may 'become incredible power to lessened' and not injure us. And in the twinkling of an eye, the Will. again, if we will, it may be real and 'fierce ' and ' deadly ' in us. O Ov. p. 56, what a great marvel is this, that is to say, O what great blindness (in the false Teaching)! For see, that when we lessen the Evil in us we do not mix anything in it except the good Will alone, that it may be lessened. And when it (i.e., Evil) revives and rages we do not mingle anything in it that it may rage except the evil Will. But if our Will lessens it or makes it worse, behold, is it not clear even to fools that our Will is good and evil ? Therefore they are alluding to Freewill when they use all these evil terms, and they are uttering blasphemies against this Will, though they are not aware of it. For if a man drinks diluted wine and mixes his good Will in it, can it acquire strength and become overpowering though he should mix no (more) wine in it ? And if, on the other hand, the wine is unmixed and strong, can he lessen its strength by his Will alone, though he mix no water in it ? Therefore, let them take their stand either on a Mixing or on the Will.

If our Good. why is it not refined, and sent up?

1 3.

For if our Will lessens Evil, that statement is conquered Will comes whereby they say that Evil is mixed with Good, and behold (they say) "the Good is refined little by little." For behold our Will is in us always, and is not 'refined at all, nor does it go out from us.' For if our Will 'were being refined and going out,' our Will would have already come to an end, and it would not be possible for us to will rightly. And if our Will does not come to an end neither do Good and Evil. When,

1 Read rists for rists Ov. p. 55, 1. 20.

therefore, does the Refining and Separation of the two take place? And if there is a Refining of the Good by means of Good Ov. p. 57. so that it goes up from the Depths to the Height, why is there not also a removal of Evil by means of Evil so that it may be sent down to its Depths?

But if they persist in holding this (theory of a) Mixing, that The Mani-(explanation) fails inasmuch as by our Will we conquer Evil, religious and, therefore, instead of 'the Good Words' which they teach formulæ cannot they ought to distribute good Parts that mankind may eat or thrust out drink them that those good Parts may enter and lessen the of Evil. fierceness of Evil. For words do not lessen the bitterness of roots : but the (natural) acridness which is in a Nature is lessened by the (natural) sweetness which is in (another) element. For facts are not overcome by Words, nor by Expressions are Natures changed. For that Evil which exists independently, as they say, can be thrust out by means of some Good which also exists independently. For Power thrusts out Power and Substance is thrust out by Substance and Force is conquered by Force. Yet our (mere) Word cannot stir a stone without the hand, nor can our Will move anything without our arms. And if our Will is not able to move such insensible and helpless things, how can it vanquish the great Evil, seeing that a Power is required and not (mere) Will ? For Light does not drive out Darkness by Will, nor by Free-choice does the sweet overcome the bitter. If, therefore, these Natures, because they are Natures, require a powerful Force and not a mere Will, how is it that the quality of Power, not (mere) Free-choice, is not required in the case of Evil and Good, if they have 'bound Natures' !

But if the Will does not lessen the Evil which is mixed with Moral and bitter and deadly roots, whereas Free-choice conquers this Evil <sup>physical</sup> Evil of mankind, how can it be, if it is the very same Evil which is cannot come from in mankind and in roots, that part of it is conquered by Force, a single and part by the Will? Either Evil is divided against itself, or there are two Evils which are unlike one another in their essence. And if part of the poison which exists in fruits and roots is Ov. p. 58, ' amassed and collected in us' (and), if Evil is all one, how is <sup>1.7</sup>. part of it in us conquered by 'a Law and Commandment,' and Cf. p. exvi. part conquered (only) by mixtures and drugs? And Counsel and <sup>11.2</sup>, 3.

#### xxviii S. EPHRAIM'S REFUTATIONS

Teaching are of no avail to counteract the poison in our bodies, nor are drugs and mixtures of any use for the Evil which is in our Souls. And here it is seen that the poison which is in us is a 'bound Nature,' and a Law cannot change it, and the Evil which is in our Souls belongs to Free-choice and (medicinal) Roots cannot lessen it. Though, therefore, there are many things which it is possible to say on these subjects, I do not wish to increase (their number), lest it should appear that we have conquered by means of many words, and not by true words. For we do not conquer with the weapons of Orators and Philosophers, whose weapons are their logical Teaching. For thanks be to Him Whose Teaching thus gains a victory by our childlikeness and His Truth by our simplicity without the Teaching of Philosophy.

# THE END OF THE FIRST DISCOURSE AGAINST THE DECEITFUL TEACHINGS.

## THE SECOND (DISCOURSE) TO HYPATIUS AGAINST MANI AND MARCION AND BARDAISAN

LOOK ' at this Teaching intelligently how it is destroyed by The selfcontraitself, and refuted by its own nature, and unmasked by its own dictions character; its condemnation is from it and in it. And just in Mani's Teaching, as the very words of the servants gave the verdict against them before the Lord of the Vineyard, so also the very words of this Teaching give the verdict of their condemnation before wise Hearers.

For he has set a difficult beginning over against a confused Darkness could not ending, things which strive with one another that it may be have had known that not one of them is true. For at the beginning he a passion Light. said that the Darkness has a longing Passion for the Light: which is not natural for this Darkness which is visible, inasmuch as even this Darkness which is visible to us is, as they P. 2, l. 3. say, of the same nature as that which is invisible to us. Yet this Darkness certainly flees from before the Light as from its opposite, and certainly does not make an Assault upon it as upon what is pleasant to it. Behold one argument in favour of their condemnation, an argument drawn from the nature of things in general.

Hear, again, another argument against them from their Nor does scripture. If the Darkness verily longed passionately for the finally Light because the Light soothed it, how do they say that the imprison Darkness. Light is its opposite and finally its torturer? And if Light is an Element which is desirable and attractive to Darkness, how is there produced from that pleasant Nature something which is bitter to Darkness? For the sweetness of our place bears witness The that bitterness is not tasted in its midst. But if that Prison-house, Darkness

Prison for not built

<sup>&</sup>lt;sup>1</sup> For the Syriac Text of Discourses ii.-v., see pp. 1-185.

## XXX S. EPHRAIM'S REFUTATIONS

- from Darkness. the tormentor of Darkness, is built up from the Nature of the Domain of Darkness, a Nature cannot torture itself. For fire does not burn itself. And if the Darkness is tortured by what belongs to itself—a notion difficult to accept—then Good, too, is not at rest in its place, and the matter is found to be preposterous, (namely), that every Entity which is in its own place is in anguish,
- P. 3, 1. 9. but in the place of its Opposite it is at rest. For if all Darkness altogether with all that is in it is one Entity all alike, it is not opposed to its own nature ; just as a wolf does not oppose itself nor a lion itself.

But if from the Domain of Good that Prison-house is built up Nor from the for Darkness, how is its enjoyment changed to its torment ? Good Realm. For lo, it is a Nature which is unchangeably pleasant. " For How could Ban, the Architect and Builder of that Grave," as their account make that says, "is one-whosoever he may be, whose name is BÂN-who Grave for  $\frac{Darkness?}{c}$  in the days of his adversity became the fashioner of the Cf. pp. Grave of the Darkness." And how from that one Entity, since xlvii., lxxv. it is single, does there come both builder, and that which is built, and from it the Grave and from it the Earth on which the Grave is built ? For this is found (to be the case) with this earth of ours that everything comes from the earth itself, both he who makes and that which is made; for since it was not created out of Natures and Entities it is changeable into anything as P. 4, l. 5. the word of the Maker commands. But if all those things are one Nature and from one good Entity, how can it be divided up? And how when that Nature is cut does it not suffer ? If the stones for the Prison And do not they who are not even willing to break bread lest come from "they pain the Light which is mixed with it," pain it in cutting  $\mathbf{the}$ and hewing these Stones; and if the Light suffers in the breaking Light-Realm of bread, how much more does it suffer in the cutting and hewing they must suffer of its members! And if it be an Earth in which there is no when cut. sensation, and they be Stones in which there is no feeling, how is it that, though it is one Nature and one Entity, from it there come speaking Souls and also deaf-mute Stones ? Therefore, ('f. p. xxxv. there is not one homogeneous Essence, but many unlike one 1. 32. another. And if on account of their mute condition, they do not feel when they are cut, behold also this Light being of the same nature is mingled with these things in a mute condition.

Why, therefore, do they not break and cut them, seeing that this P. 5. (Light) does not feel ? But if they do not cut it lest they should pain it, with their teeth they cause it to suffer much more when they eat it, and with their bellies when they confine it there.

But if he who framed the Body is evil, as they blasphemously On Mani's say—and this God forbid, it is not so—if the Darkness contrived that the to frame that Body to be a Prison-house for the Soul that it might Body was made by not go forth thence, it would not be difficult for him to know the Evil from this that the refining Furnace which he framed injured him <sup>One.</sup> and refines the Light. But if it escaped his notice at the beginning he could, now that experience has taught him, destroy his framing and make another Body, not one that separates (the Light), but one that imprisons; not one that refines, but one that befouls; not one that purifies, but one that defiles ; and not one that makes room for the Light (to escape), but one that detains the Light. If this making of the Body really belongs to him (i.e., the Evil One), then his work convinces us concerning him that he is a wise and skilful Maker, he who might have made vessels alien to the Cleansing of the Light. But if he might have made them so P. 6. and yet did not so make them, his workmanship is sufficient to extol him and to put to shame those who falsely accuse him.

Now wise physicians prove to us-and the limbs with the If the Soul has veins bear them witness-that the power of food pervades the the same body. But if the Light is refined little by little and goes out, it nature as Light, it is clear that it is a Nature which is dissolved and scattered, would be And so if the Soul is of the same nature, how does it too not go and sent out in the Refining ? For it must be that the Nature of the up'as the Light. Soul itself is capable of dissolution just as the Nature of Light is. How is it that the Light goes out while the Soul remains ? and who gave to the Soul this indissoluble fixity ? If this belongs to its nature, how is this Element partly fixed and partly not. partly dissolvable and capable of being scattered, partly fixed and massed together ? For if the Nature was a fixed one from its beginning, the Sons of Darkness when they ate it-if they ate it-would not be able to dissolve its Nature. For just as they could not annihilate its Being so that it should no longer be in existence-for lo, it is in existence-so they would be unable to dissolve the fixity of its Being. These statements, then, can P. 7.

## xxxii S. EPHRAIM'S REFUTATIONS

be made without examination, but on examination they cannot stand.

And if they say that that Evil One fixed the Soul in the midst How could the Evil of the Body, in order that it might be imprisoned, how then did One fix the Soulin he not fix that Light, which is 'refined and goes out,' so that it the Body ? could not go out ? And how did he fix a Nature which is incapable of being fixed ? For who is able to fix the Nature of fire to prevent its being divided in the flame of a lamp? And although fire is amassed, it can be divided because it has not a fixed nature. But a ray of the sun a man cannot divide because it is fixed through and through in an indissoluble nature. But. if by reason of the entrance of the Soul into the Body which can be confined, that (Soul) was confined which was not confined (before), how is it that that Light, which, they say, is 'refined and departs,' was not confined along with its kinsman who was confined there (in the Body)? And if it has self-knowledge because it is collected together and fixed, it is clear that those Parts which are not fixed are deaf-mutes without knowledge, and P. 8. silent without speech, and quiet without motion.

On Bardaisan's teaching that the Soul is composed of seven Constituents.

And it is in this connection that Bardaisan, the teacher of Mani, is found to speak with subtlety, when he said that of seven Parts the Soul was composed and fixed; though he is refuted as well. For the numerous Parts which the Soul gathers and collects. make (possible) many a mixing of the seven Parts without proper regulation. And because it does not receive in equal weight from all the foods the Parts of all the Constitutents, it may happen that the scale of one of the Constituents may preponderate and overwhelm the rest of its companions : and this abundance of one is the cause of the disturbance of all the Constituents. And from the Body which is without it is possible to learn about the Soul which is within. (namely), that whenever one of its Constitutents preponderates on account of the quantity of one of the foods, the injury reaches the whole system. But the spiritual character of Angels proves that their nature receives nothing more; and not only are those holy beings exalted above this, but even in the case of unclean devils their nature receives no addition to and suffers no loss from what it actually is; nor is the nature of the sun ever more or less than

P. 9.

what it is. For these things, and those that are like them, are perfect Natures, since at all times the (true) balance of their natural character is maintained. But when anything has either too little or too much, either increases or diminishes, either is lessened or grows weak, its nature is destructible by its creation ; though even over those Natures which are not destructible there rules that Will which made them indestructible. But we have not come to stir up now the mire of Bardaisan; for the foulness of Mani is quite sufficient. For behold our tongue is very eager to conclude at once and flee from him. But if those Natures which were mentioned above are perfect though made, how much more must the (Eternal) Essence be perfect in its Being !

This doctrine of madmen, then, proclaims an Existence which The is deficient in everything, and this its deficiency refutes those absurdity of Mani's who proclaim it. For they have put together two Roots with teaching about two preposterous reasoning, but they are dissolved with straight- 'Roots.' forward reasoning. For if a statement is made without knowledge, P. 10, 1.5. it is rectified by sound knowledge; and whoever puts on contentiousness is stripped bare by the persuasive arguments of Truth. For they have professedly set forth two Roots, though on investigation it is found that there are many. For he intro- For how duces births and generations which are the opposite of one produce another. But, that though this Entity is one, there should be offspring unlike from it births (which are) the opposite of its nature—this is not thempleasing to the ear of Truth. For how can that Element bring selves? forth anything foreign to itself? In the case of creation from nothing, this can be ; but in the case of a 'bound essential Nature' there is no (such) means; above all (it is impossible), when it (i.e. the Nature) is one and other Entities are not mixed with it.

He has set forth, therefore, an Entity which is immortal Or mortal though the children whom it brings forth from itself are mortal. beings And whence did mortality spring up in the fruit though it was from an not mixed in the root from which it came? And how does a Element? Nature which is not composite bring forth bodies which are P. 11. composite, which have been confined and killed ?

Thou hast heard this foolishness; come hear one that is Mani's Teaching greater still. "When the Primal Man," he says, "hunted the about the Sons of Darkness he flayed them, and made this sky from their making of the World.

D

skins, and out of their excrement he compacted the Earth, and some of their bones, too, he melted, and raised and piled up the mountains,"-we thank him that his falsehood is revealed--"since there is in them, a Mixture and a Mingling of the Light which was swallowed by them in the beginning." For his sole purpose in stretching them out and arranging them was, that by means of the rain and dew whatever was swallowed by them might be purged out, and that there might be a Separation and Refining of the Natures from one another.

lf it were true, the Maker would be foolish or inex-

O how foolish a workman was this! But perhaps he was a learner, who had not yet reached experience in workmanship. For if there had been wine (to purify) would he not have known how to make a strainer ? And if there had been silver or copper perienced. (to refine), would he not have known how to arrange a furnace ?

P. 12, 1. 4. For by means of these instruments which the wisdom of mortals has contrived, the dregs can easily be separated from the pure and the dross from the silver. But this workman, even after many years, has not acquired intelligence nor after innumerable experiments has he been able to know what is necessary for his workmanship, that is to say, how to employ such compendious <sup>1</sup> methods. But he made the sky a strainer which is useless all summer, and even in winter it does not refine every day; but in the remote south it is not even a little moistened. Very stupidly arranged, too, is the hollow of this filter; for if what is pure descends to the earth, then the dregs are left above in the sky. And this performance is the reverse of the right one, in that the pure descends to the bodily sphere while the dregs remain behind in the spiritual sphere.

> But as for the other statements, how and what they say about the Snow, as they are quite futile, let them be gathered within a covering of silence.

Mani teaches that the whole of creation 'refines.

"Moreover," (he says) "he (i.e., Primal Man) made trees to be Furnaces." Yet they do not at all times separate fruit from the dust and their produce from the soil; and also cornfields (are said to be furnaces); and yet they do not continually draw up life from the earth. And if, as they teach, a Refining goes up from the offal of the Archons, then the greater part of that P.13,1.12. swallowed Light is going forth by means of the offal of the Archons who swallowed it. Such is the polluted teaching which refines the Parts of its God from the midst of offal !

But if, as some of them say, just as a serpent has a Sheath- On Maniskin, so out of the Sheath-skins of the Sons of Darkness the sky principles and the earth and the rest of created things were made, let the Archons them know that the proof which they offer stands against them. and their For there cannot be lifeless Sheath-skins from things which in alike their nature are immortal. For as the lifeless Sheath-skin of mortal. the serpent convinces any one that the serpent also is mortal, and in like manner divisible, capable in like manner of being disintegrated and destroyed. And as the Sheath-skin of the serpent proves that its nature is destructible, so also the Sheath- P. 14. skin of Darkness proves that Darkness is mortal too. For a thing that is derived from an Existence is like it in every respect. Therefore, whether they were Sheath-skins, or real hides, the case is the same.

But if the Sons of Darkness were skinned and stretched in Why was the air, they give evidence that Darkness, their Father, is also of the mortal because he is composite. Why, therefore, did they not Archons left alive skin him, too, in the beginning and deliver creation from his and iminjuries ? What necessity could there be that he should be left prisoned? alive, and what reason 1 was there in his case that he should remain and turn again to struggle with pure souls ? . . . And after Cf. p. he has 'intoxicated' and perverted and put them to shame, after lxxiii. he has made some of them fornicators and minstrels and blasphemers, then that wise Builder and Architect has sense Cf. p. enough to frame a Grave and Prison for him. And instead of xxx. 1. 14. the Prison-house being thus built after a long period, and with P. 15. much toil, if the Sons of Light had been gathered together and with these Stones had stoned him, then, lo, he would have come Cf. p. xxx. to an end. But if he would not have died, because his nature is 1.32. not mortal, then this impure Teaching is put to shame in everything it says. For how did the sons of the immortal die, and how were the sons of a spiritual one skinned, and how were those

<sup>1</sup> Or perhaps "indulgence." See note on p. 14.

#### 8. EPHRAIM'S REFUTATIONS xxxvi

Mani him- who are not composite disintegrated ? And they did well who self was skinned the lying Mani, who said that Darkness was skinned, skinned. though it has neither hide nor Sheath-skin.

If, moreover, as they say, "the Moon receives the Light The Manichæan which is refined, and during fifteen days draws it up and goes on teaching emptying it out for another fifteen days," if she is filled very about the Moon is gradually till the time of full moon, it may well be because there impossible. are not sufficient Refiners to give the Light at once, but why, Cf. pp. xxxviii, ll. pray, is it that she empties the Light *little by little?* Either 27, 127; the Receiving-Vessels do not receive and let it go at once, xlii. l. 11. or the place into which she empties it is small and there is P. 16. room for only a part daily. And while for fifteen days that Ship of Light seeks to empty out (the Light), where, pray, does that other Light, which is 'being refined and is going up,' go and collect and exist while the Moon is being emptied ? It must wander about and be lost for lack of a place to receive it; and so Darkness swallows it once more. For if it 'sucked in the Light' when it Cf. pp. xliv. l. 16; was far from it in the beginning, will it not gulp it down all lxxxv. 1.4: lxxxix, l. the more, now that the Light exists at the very door of its 26. mouth ?

How foolishly Mani's has arranged function !

P. 17.

But understand how foolish that Director is. For, instead of (the arrangement) which would have been right, namely that the Director' Moon should go and empty out (the Light) in one hour and return so that that former Light which was emptied out might be prethe Moon's served, and that latter Light which is being refined might not be lost, (instead of an arrangement such as this), behold, the Moon is worn out with going and coming, and at full moon it is then emptied in such a way that the former Light is worn out and the latter scattered. Now a woman is with child for a long time, since her babe is developed after nine months. But when her labour is easy, the birth takes place in a single hour, and thus the child is not in much torment, nor is the mother much exhausted. But in the case of the bright and lightly-moving Moon, at the time of full moon her child is produced in such a way that she is worn out and her child exhausted. And if she brings forth each offspring in a day, can she not also bring forth as the scorpion in one day ? And if she really empties it out she should be there as long as she is emptying. Why is she worn out with coming (and going), though she takes nothing hence till the time of full moon ?

And how is it that from eternity to eternity this Ship of Light How is is filled uniformly and receives neither more nor less ? But this the amount of contrivance was not a wise one. For it would be right that, Light received at the time when the Refining is great, the Moon should receive by the more, that is to say, instead of being filled till the time of full Moon always the moon, it would be right that she should be filled in five days. same? For if their statement were true, it would be right that what I have said should be the case. For to-day there is much of Mani's Mani's teaching Teaching, and so it is clear there is also much Refining! But as has not a hundred years ago, this Teaching did not exist—would that aided the Refining. it did not now-it is evident that the Refining of Light a hundred years ago would be less than it is to-day. And if the Retining of Light was not the same in amount then and now, how was the Moon then and now uniformly filled till full moon ? And when the Refiners were few in number, there was not less Light for the Moon, nor to-day when the Manichæans abound is there any Light added to it. But when there were no Manichæans, and when they are now in existence, there is no increase in the Moon to-day though they exist, just as there was no lessening in the Moon when they did not exist. So by the Moon, fixed in the P.18, 1.31. Height which they have made as a mirror for themselves, it is possible for that secret falsehood of theirs to be brought to light. For if the existence and non-existence of the Manichæans are alike to the Moon, the lying Teaching is refuted by what is peculiarly its own, in that its existence is on a level with its non-existence. And if they do not exist for the Moon, for which they imagine they do now exist in a very special way, they do not in a very special way exist for God the Lord of the P. 19. Thus from the Luminaries they receive a special Moon. refutation who imagine that they are recognised by the Luminaries. And, in fact, does not the reasoning of arithmeticians<sup>1</sup> convince them that when those who persuade are many, much more do those that receive measure out; and when there are many floods the rivers are filled above their limits and rise beyond their wont?

<sup>1</sup> Or "of arithmetic." See note on p. 19.

#### xxxviii S. EPHRAIM'S REFUTATIONS

The lunar And why, indeed, is there a Moon for twenty-nine days and month of a half? Let the false Teaching which disguises itself offer a proof 291 days opposes on this point by means of a natural demonstration. But let us Mani's strip it that it may appear bare without any truth. Let them view about the tell us, therefore, concerning this part of a day why it is defective Moon. and not completed; is there no superfluous Light in any of the months, so that the deficiency for this day may be filled up ? But when it (i.e., the day) is defective it is not finished, and if there is superfluous Light (?) it is not completed. And if on account of the small amount of Light that day is imperfect, there would P. 20. be a chance that other days too would be imperfect. And in like manner when the Light increased, it would be right that the days should be found increasing as well. The shortage of Light, however, does not make any lessening in the Moon, nor does the increase of Light fill up this defective part. So let this defective part of a day convict the Heretics that they are altogether lacking in truth.

And because Truth quickly refutes them, when it passes from The Manichman dealing with the Moon to the Sun . . . that it may refute by the teaching about the pair of Luminaries those who while they worship Luminaries are Sun. persons whose intelligence is wholly dark. For just as he is enlightened who worships the Lord of the Luminaries, so is he darkened who exchanges the worship of their Lord for the worship of the Luminaries. Let us, therefore, state the case as they state it, though we shall not maintain it as they maintain it. For they say that the Sun receives the Light from the Moon; right worthy 1 are these Receiving-Vessels which receive from one Cf. p. xxxvi. another! And is there then no room in the Sun to receive all 1. 10. xlii. 1. 11. those Parts in one day from the Moon ? But, perhaps, the Sun P. 21. might receive it, but the Moon is unable to give it; and behold with whatever load she has, she must hurry along and fling off some of the weight she is carrying. How, again, does the Sun not show that there has been some addition to his Light when he receives fifteen Parts of refined Light ? For, behold, the Moon is clearly marked even by one Part which is added every day, just as she shows when she is lessening. Is the sun then a vessel not completely filled ? And how is its deficiency invisible ? And if it is not deficient how does it receive ? For if it is complete and its cavity is full of its Light—as it is in reality—(then know that) if thou pourest anything more into a vessel that is already full, it does not receive it; for anything that falls into it overflows. But this full object (*i.e.*, the Sun) which does not receive anything which the Manichæans assert (to exist), by its appearance calls us not to accept anything from the Manichæans.

Let us forsake then those doctrines of the Manichæans. The because they are the only witnesses concerning them, and let Mosaic narrative us hear those of Moses, to which all nations under Heaven bear gives the true witness, and in old time the Hebrews who reckoned according purpose to the Moon, and after them all nations who are called Barbarians, of the Sun and and also the Greeks, who use the reckoning of the Sun, though they Moon. do not desert the reckoning of the Moon. And, therefore, even if we prolong our discourse. let us declare what is numbered by Sunreckoning and what by Moon-reckoning. Days are numbered P.22,1,22. by Sun-reckoning. For the dawning and darkness are indicated by the Sun. Behold the division of the day. But by the Moon the months are indicated. For the beginning of the months and end of the months are indicated by the Moon. For it is The Sun by the rising of the Sun and the setting of the Sun that the days  $\frac{\text{marks}}{\text{the days}}$ are divided. But in the matter of months it makes no division, not the months. because its succession goes on uniformly, and does not declare any division when thirty days are ended, that it may be known by that division that the month has ended, or begun. But the The Moon marks the Moon, when it is full and wanes, makes a division for the months, months but makes no division for the days. For how often does it  $\frac{\text{not the}}{\text{days.}}$ happen that the Moon rises at the third or fourth hour, and sets P. 23, 1, 2. at the seventh or ninth hour; while for two whole days she is not seen at all. God, in His wisdom who, indeed, ordered the months for the purpose of reckoning and the days for the purpose of numbering, made the Sun to number the days, as also the Moon to number the months, and as the day is completed in its course, so the Moon also is completed in its months, and from its beginning to its end the Moon produces thirty days. But if the day consists of twelve hours, and the Sun moves through a course of twelve hours, it is clear that the Sun is the fount of days. And, again,

if the month consists of thirty days and the Moon completes thirty days in waning and waxing, it is clear that the Moon is the mother and parent of the months.

Their inexact. ness in dividing time the Luminaries are deficient and not worthy of worship.

P. 25.

But the exact reckoning is twenty-nine days and a part. For this also in the beginning the Wisdom of the Creator (both) put together and ordered the numberings that it might shows that perfect the reckoning. For when the months are reckoned by, numbering [they have] thirty days. But the eleven days which are after the months he did not put in their right place. and why not? And, wherefore are eleven days lacking in the Moon, and why are there three hours more in the year in the course of the Sun ? They are these three excellent Mysteries (?), as the numbering is interpreted, and the reckoning explained, so that because of the lack which exists in the Moon months are inter-P.24,1.21. calated, and because of the excess which exists in the Sun days are intercalated in order that since months and days are intercalated this Luminary may be abased, and the sovereignty of God may be made known. For because many nations go astray in the matter of them (i.e., the Luminaries) on account of their Light, let their numbering convince them (*i.e.*, the nations) that on account of their dependence it is not right that they should be worshipped.

For if the numbering of the Sun is not arranged (with exactness) the course of the Moon (also) by its swiftness and deficiency changes the seasons of the year, so that summer is turned to winter, and winter to summer. And if again a deficiency is not found in the Moon, which is dependent on the fullness from the Sun, as for these three superfluous hours which are in the Sun there is no place for them (in which) to go and remain in the numbering and reckoning of the year. For in the perfect days of the three hundred and sixty-five days, where may three superfluous hours enter and exist, (those hours) which cannot be reckoned with the perfect number of the months, and do not exist in the perfect number of the days ? But between the months of the Moon and the numbering of the days of the Sun, the Lord of the Luminaries arranged for them a place that they may go and rest in it. But we have spoken this rapidly because we were not called to speak of these matters; but we were compelled to speak

(of them) in order to refute those who wish to turn aside the Luminaries from the service of the months and days, that they may point out in them Refinings which go up from the earth.

And inasmuch as the Moon seems to be made for the numbering If the of thirty days, and consists altogether of these parts, when the  $\frac{Moon \text{ is a}}{vessel}$ For how can thirty days come to an end, it (itself) ceases to exist. the vessel it is not one thing and its Light another thing. And because itself wax "the Moon is a vessel into whose midst the Light is poured," and wane? even if that Light<sup>1</sup> were lacking, the vessel itself as re-P. 26, 1.9. gards its own nature with (i.e., in proportion to) the aforesaid<sup>2</sup> Light, would not be able to come to an end or increase, since all vessels give evidence that they themselves exist in their natural size, and if there falls into them a greater amount the vessels do not grow larger, and if less falls into them, they do not shrink. And if anything that is in them is emptied out and vanishes, those vessels themselves do not vanish. And since they call the Moon the Ship of Light, let a demonstration come forth from a ship to refute them, (namely), when it is filled or emptied it remains in its proper size, that is to say (in the real proportion) of its length and breadth and height. But in the case of this Ship of Light, which, they say, is in the heavens, the Light which is poured into it or emptied from it is visible to us, but the Ship itself is not visible; either let them then tell P. 27. us the nature of the vessel, that we may know that for this purpose it was arranged that it might be filled and emptied as they say; or let them tell us if that vessel itself is filled and built up and rises, and is completed and demolished and comes down. It is evident even to blind men who do not see that the Moon is made for the numbering of the months, and is not for a Refining.

And if they say that because the Moon is very 'pure and Thepurity ethereal,' therefore, it is not visible, then how is the Sun visible,  $M_{oon}$  and seeing that it is a Light purer and more refined than the Moon ? <sup>Sun.</sup> And it is the Sun that goes and comes every day on account of  $\frac{Cf. p.}{lxxxiv.}$ its purity to the House of Life, as they say.

<sup>1</sup> The words rima, wr, p. 26, l. 8, should probably be struck out.

<sup>2</sup> With this use of **ملع** compare , منعة ملع من "but in the days of the aforesaid Pērōz " (Joshua Stylites, ed. Wright, p. 11, l. 9).

## S. EPHRAIM'S REFUTATIONS

Contrasted views of Bardaisan and Mani about the Moon.

xlii

And which view shall we hear, that of Bardaisan, who says about the Moon that it is an Earth and a Matrix which is filled from a high and lofty overflow and floods those who are below and beneath, or that of Mani, who says that the Moon is filled with those who come from beneath and sends (them) away to the Upper Places ? But they both are wrong in both respects, so that the word of Moses may be believed who said concerning the Luminaries, 'they shall be for signs and for seasons, etc.'

Mani's teaching Luminaries and Disgorgings is ludicrous.

P. 29.

P. 28.

But who will not laugh at the words of children, that the about the Luminaries have finally become the Receiving-Vessels<sup>1</sup> of the School of Mani, and<sup>2</sup> not of anything which is great, but of Disgorgings! For by these the Light is refined if it is refined. For there is no evidence that it is refined by Prayer as they say, but that (it is refined) by Disgorgings its taste gives evidence. And if not, let them pray and disgorge, and let incontrovertible experience show in which of them is the taste of food, in Prayer or in Disgorgings! But above all there is evidence that he who disgorges looks upwards in order to send upwards by means of the force and violence of the wind that thing which is refined to the Domain from which it has come down. And, perhaps, this Mystery was secretly in the world, and the world did not perceive it! And, perhaps, even Mani did not perceive it. And here it is not the man who prays much who is refined, but the man who disgorges much. For those physicians by means of things which are very different excite Disgorgings in order to purge (?) the stomach which does not digest. For when it does not disgorge there comes the evidence of its (i.e., the food's) heaviness and coldness. And it must be that if it does not digest, it does not liquefy, and if it does not liquefy, it (i.e., the stomach) does not disgorge, and if it does not disgorge, it does not go forth; and if it does not go forth, it is not refined. For the coldness shuts up the food heavily there, that is to say, the cold phlegm, which is over the food-the great enemy of the School of Mani. For it wishes by its coldness to restrain the Refining, lest it (i.e., the food) should be released, and go forth thence. And, therefore,

<sup>1</sup> Cf. pp. xxxvi. l. 10, xxxviii. l. 27.

<sup>2</sup> Read alo for \_\_\_\_\_a, p. 28, 1, 7.

that pungent radish ' can be the enemy of their enemy; for it enters and does combat, and as it were, engages in a contest with it, and rends the veil which is spread over the face of the food; and then a way is opened up for the imprisoned Light which is there that its Refining may go forth in the Disgorging.

And thus when the Manichæans disgorge, because their food has not yet been digested, it is clear<sup>2</sup> that their Refining has not P. 30. yet 'gone up,' and we must say that their Light is still mixed in their vomit, and it would be right for them to turn and swallow it anew in order that that Light which is concealed in it may not abide in corruption. Above all if (?) a dog comes and swallows it behold that Light which has gone forth in vomit from the midst of a Manichæan called a Righteous one (ZADDĪQĀ), has entered and become imprisoned in the unclean stomach of a dog, [and it is clear] that if the Manichæan had turned and swallowed his vomit immediately, there would have been an ascent to the Height for the imprisoned Light to fly away and 'go up' to the House of its Father. And that Manichæan ought to be tormented instead of it (i.e., the Light), because he knew (?), and (yet) that Light went in and was imprisoned in the belly of the dog, and thence it was sent forth by a Transmigration (?) when the dog produced young; and that Light was transmitted in the race of mad dogs and biters; and it must be mad like them, and bite like them. It is right, too, that it should bite and tear in pieces that Manichæan who disgorged it and did not swallow it again; for he is the cause of this madness. But if they say P. 31. that in a dog too it is refined, then are dogs more than they are in the Refining-process, and it is right that they should be fed more than they.

And if they say that the air 'is refined and sent up,' they The Refining confess, though they do not wish it, that not by Prayer is it of air and refined, but by other causes, such as either dry or boil or heat cannot be or cool. For if, as they say, 'that pleasant taste which is in true. foods belongs to the Light which is mixed in them,' then just as the mouth perceives that Pleasantness of the Light when it

<sup>1</sup> The radish is said by the native Arabic authorities to produce disagreeable belchings (see the Lisān-al-'Arab, xiv. 29, 19).

<sup>2</sup> Read , p. 30, l. 1 (first word).

#### xliv S. EPHRAIM'S REFUTATIONS

enters so it ought again to perceive it when it goes out. For if the mouth perceived it when it entered, though it was mixed with Bitterness, how much more ought the mouth to perceive it when it goes out, when its Pleasantness has been separated and isolated! But if it perceives it when it enters, but when it goes out in the Refining-process it does not perceive it, it is clear that the Pleasantness belongs not to the Element which is refined, P. 32. but to its Opposite. For a thing that is palpable and capable of being tasted when it enters must be palpable and capable of being tasted when it goes out. But if they tell additional falsehood, they incur additional exposure. If they say that because the Light has been made very subtle and has been 'refined,' on that account the mouth does not perceive it, then by this short utterance their whole system is utterly upset as to Cf. pp. the manner in which the Primitive Darkness, not merely 'seized' xxxvi. l. 17; lxxxv. that Primitive Light, but also 'felt, touched, ate, sucked, tasted, and swallowed it.' For behold this mouth (of ours) is of the lxxxix. same nature as that Darkness, and it certainly does not perceive the Light when it goes out from within it. And here all this falsehood of theirs is felt because a sound ear meets it.

Why is the Refined Light so gradually sent up to its Place ?

1.4:

1. 26.

completely refined; therefore, it goes from the mouth to the Moon, and from the Moon to the Sun, to be refined, and to be as it was of old. For if it is refined and not dependent on the Refining of the Moon, why is it necessary that it should go to the Moon, and from the Moon to the Sun, and (why does it) not flit P. 33, 1. 7. away outside and go up, and be taken up to its place ? For it abides here in idleness for fifteen days while the Moon is being emptied, and then it suffices for thirty days.

For this Refining which goes out of the mouth is not

Or is it possible that it forgot the way to its Home ? And how did it know to go, because it did not know the way ? . . . [then how does one (i.e., the Moon) know how to go, and does not lose its way, while the other (i.e., the Refined Light), loses itself and requires a helper to conduct<sup>1</sup> it? Such easily lost Light would not be able even to find its way to the Moon, but it would require a

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helper to conduct<sup>1</sup> it, and deposit it in the Moon. But if they are both (i.e., the conducting Moon, and the Refined Light) one Nature, how does one draw<sup>2</sup> while the other is drawn?]

And how do the Sons of the Omniscient not know how to L 35. go to their House from which they came ? And who can have patience with these (men) ?-unless it be the truth that He S. Luke delights in their repentance, He whose sole object in refuting xv. 7, 10. these (men) is that they may not thus go astray. If, therefore, this (Light) which goes out of the mouth-inasmuch as taste P. 34. implies an Exhalation and a Mingling-is so 'pure and subtle' in its going forth from the mouth, (that) the mouth does not perceive it since it is refined, and is more refined and pure than before the Mixing and Mingling, how is the turbid Darkness able to handle that pureness which is not palpable, or how can the corporeal seize the spiritual which is intangible, or how can the bodily eat a thing which has no body? For either the Darkness is ' pure and refined, and subtle,' and that Light is gross in its nature, or they are both subtle, or (both gross) . . . (so that) the two of them do not perceive one another, so that as they were <sup>3</sup> perceived in the food, they may be perceived in the Refining. And if they are both light, whence is this heaviness ? And if they are pure turbidness has entered from some other place. And, therefore, it is necessary that we should seek some other Entity who himself disturbed the two of them. . . .

But if that Light (?) had been God, if he was good or just, Why did it would have been incumbent on his Goodness and Justice <sup>not</sup> the Good to surround his place with a strong wall, and preserve his freedom Being and honour from his unclean Enemy and from his raving Neighbour, especially when the Good (Being) had perceived that his <sup>sions</sup> from the nature was capable of being injured, as they say—though God <sup>assaults of</sup> his Evil neigh-But if in their shame they turn and say that it is not injured, <sup>bour</sup>? then whom do they teach—is it not one who is in error ? And P.35,1.30. whom do they heal—is it not one who is smitten ? And whom do they teach the creed—is it not one who denies and

<sup>1</sup> Read **Land**, p. 33, l. 33.

<sup>2</sup> Read , p. 33, l. 31, and , h. 32.

3 Read ar id at p. 34, 1. 30.

blasphemes ? For these evils with innumerable others happened, and are happening to the Souls which (come) from him. And if they are not from him, and are in his Domain it was incumbent upon him as one who is wise and loves his possessions to place a protecting wall around his flocks which were capable of being injured.

But in these matters a convincing argument may be drawn

See how God has protected from this creation which has been arranged by a wise Creator, Heaven from mankind and to their advantage !

Gen. viii.

The

for, because he knew that mankind (would) presume with their Freewill and attempt by their free Choice to set a limit to creation ... because they are not able to set a limit to creation-for Constraint does not permit them-they have attempted to set a limit to the Creator by Disputation; just as also they wished to build a Tower by which they might go up whither an ascent should not P. 36, 1. 22. be made. For the ladder to that Height is the grace of the Creator, nor in thousands or myriads of years would they be able to go up to that Height whither Elijah went up in the twinkling of an eye. For a tower does not enable (us) to ascend to Heaven, because it is the Will of the Lord of the Heaven that enables (us) to ascend to Heaven. Therefore, in order that kings at the present time might not be bold like those of old He placed them in the midst of a creation which cannot be overcome. For (should they wish) to go up above, there are the outstretched heights immeasurable,-to go down beneath, there are the terrible impalpable depths,-to cross the ends (of the earth), there are bitter illimitable seas, and these [things He did, P. 37. not because He was afraid on His own account-He who is not capable of being injured-but He made the heaven strong 1 against our boldness that it may not wear itself out in vain and fruitless efforts]. And if the creation is so protected against weak man-L. 11. kind it would be much more right that the Domain of the Good Realm of (Being) who actually exists should be fortified against terrible the Good Being enemies. For as the Lord of the Domain is perfect in his ought to have been Essence, so it is right also that his Domain be fashioned aright. protected and his building fortified, and it would be right that that building likewise.

should be protected with a strong <sup>2</sup> wall.

<sup>1</sup> Read ....., p. 37, l. 7 (last word).

<sup>2</sup> Read «عمدد» ? (see p. 35, l. 13) for «عمدد», p. 37, l. 29.

xlvi

But the Domain lacks a wall, and its lord lacks reasoning. Without And if he did not fortify it with a . . . wall, he would be lacking a wall he is 'imin it; how shall we call him God who is even more deficient perfect." than mankind? For there is no one who does not make doors and bars for his house; or do they perchance argue in answer to this, that there should not be walls for a city, and a fortress for a place of escape, and a castle for . . . a hedge for a vinevard, an enclosure for a flock? And which of the Manichæan P. 38. is there who does not shut his door or the door of his place of Assembly ? But closed doors are here . . . on account of that \_1. 16. injury. . . . And if a robber came against Mani in the open country,<sup>1</sup> and against his disciples, would they not take refuge in If the a fortress, and hide in a castle and enter within walls? But Mani-chæans I think that they are wiser than their Father (i.e., the Good practice non-re-Being) who, they say, is a God. For they understand how sistance. to make these things though they are clothed with the dis-they do so that turbing Body; but their Father who is not clothed with the they may be killed polluting Body, does not know how to make these things in his and escape own Domain. And if the School of Mani do not flee before a from the Body. robber, and do not take refuge in citadels or walls, let us ask, is it because their Bodies cannot be injured ? And if they are looking forward to this, (namely), to be killed and to escape from the Body, and so do not need a wall, above in the House of their Father there would be a special necessity for walls that they P. 38. might not be mixed with the vile Body. For owing to the lack A wall of walls, of which they had none, the Darkness swallowed them have preand mixed them in this Body, and while they are expecting (?) vented their being to escape from it by means of a sword, which, moreover, is not mixed really the case, they would have escaped from it by means of with the vile Body. walls.

And suppose a man says there were no stones, where <sup>2</sup> was that ('f. pp. great Earth from which  $B\hat{A}N$ , the Builder, cut whole stones for  $\frac{xxx_{.}}{1xxy_{.}}$ the Grave of the Darkness? And where is blindness such as They this . . . [that in a place where <sup>3</sup> there existed this Graver and graven <sup>cannot</sup> say that materials, and where there was all this Working, and where there was there

- 1 Read perhaps rinter for restor, p. 38, 1. 17.
- \* Read ~\_\_\_\_ for ar, p. 39, 1. 18.

were no materials to build the wall.

#### xlviii S. EPHRAIM'S REFUTATIONS

this Wise Disciple and Architect of its Grave who stretched the line and P.39.1.35, weighed out axes (?) and set the rules, and devised a plan,<sup>1</sup> where there was all this], was there not found a single one to give advice that they should receive it and preserve their Domain? And lo, they (would) have escaped from the ten thousand evils which encompass them to-day.

Darkness would not leave its natural Domain as Mani taught.

But if they talk foolishly against these things, against all propriety they are debating so that only those things that are not proper may be proclaimed. And if they are thus puffed up though in Error (it is) as if they had found out something true ; for it has escaped the notice of the Heretics that they have discovered (only) Error; but they by their Freewill have been dis-P.40,1.10. covered by it according to its will. And because of the proud who have exalted themselves, let us diverge (lit., creep) a little from our Examination, and let us disregard them on the one side that they may be defeated rightly on the other. For it would never be pleasant for the Darkness to depart from its Domain, because every Entity which exists is contented if it is in its own place-because that is the place which belongs to its nature-as fish are in water, as moles in sepulchral vaults,<sup>2</sup> as moths in clothing, See from illustrations that as worms in wood, as maggots in barns, as swallows in places this is frequented by man, as an owl in ruins, as a dove in the light, and as bats in the night. To these and many others their natural dwelling-place is pleasant, and if any one changes the dwellingplaces which belong to them for those which do not belong to them, that is to say, places which hurt them instead of those which do not hurt them, it is a great evil and bitter trouble for them as the celebrated Psalm of the Blessed David reckons; and he declares in due order the places of all of them in Psalm civ, which is 'Bless the Lord, O my Soul, O Lord my God, thou art become very great,' which declares that according to their nature are their places, and according to their places is their contentment. For if you immersed a fish in oil, and hid a mole in honey, and made a moth live in silver, or worms in gold, or a louse in a heap of pearls, although these excel the dwelling-places

' Read , p. 39, l. 35 (first word).

<sup>2</sup> rian in the Syriac occurs only here and on p. 73, l. 10, but it is found frequently in the Nabatæan Inscriptions.

P. 41.

true.

which belong to them, yet they are contented with their own (dwelling-place). And if these things that are made, and that are not Entities are contented with the places which were created for them, how much more is the Entity of Darkness contented with its natural den! And if any one stimulates it to go forth thence, it suffers pain, just as a man pains the dark mole when he brings it up from its dark place.

For if the Darkness had its own peculiar Domain,<sup>1</sup> as they say, Darkness would be -this is a statement which is difficult to believe--[but] what is contented more difficult than this is that "Darkness exchanged the Domain only in its own of its nature, and loved the Opposite of its nature," and exchanged natural For Domain. its ordinary manner for something which was alien to it. a newborn babe changes from its place to another place, for both of them belong to it; and though it comes from its own to its P. 42. I. 9. own it verily weeps when it goes forth,-how much more is an Entity [troubled] if a man roots it up from its place (and takes it) to another place which does not belong to it! For just as in its own Domain it is at peace, so in a Domain which is not its own it suffers calamity. Moreover, physicians say that everything which does not keep its nature ruins its natural generation, though they are speaking of custom and not of nature. For if a man goes to accustom himself to something to which he is not accustomed, if he does not wisely acquire the custom by stealth, little by little, he is injured by it. But if a thing to which a man is unaccustomed disables a man if he comes to it suddenly when it is natural even if it is not customary, how did the Darkness come upon the Light, its Opposite, suddenly [and enjoy it]? And instead of what would have been right, (namely), that it P. 43. (i.e., the Darkness) should be positively injured as Nature indicates, it actually made an Assault upon it (i.e., the Light), as the Falsehood says, which against the Light. . . .

But when that imposture is crushed by the questions of the L. 16. Truth all his system has been exposed and laid bare. For as the The question <sup>2</sup> (?) of Moses shattered the Molten Calf, so the power of  $_{Calf}^{Golden}$ the Truth shatters the fabricated Teaching. But I know that  $_{appled}^{story}$ 

<sup>1</sup> Or "Place."

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x li x

#### 8. EPHRAIM'S REFUTATIONS

to the Manichæans.

The parable of skins applied to Jews and Manichæans. P. 44.1. 10.

although the Calf was shattered the Jews did not flee from the worship of it, so also the Teaching of the Manichæans has been well exposed, but the Manichæans do not revile the worship of the Sun and Moon. For they are like one another in their blasphemies, even if they are not alike in their Scriptures. For as the Jews blaspheme against the New Testament, they (i.e., the Manichæans) blaspheme against our Old Testament. But that the Wine. (*i.e.*, Scripture) is (both) new wine and old. For as for the old its taste is in it, and its odour has not grown faint, but in the new there stirs the ferment of its power and of its violent heat.(?) But such vessels as do not receive the old convict themselves by their impurity, that (?) they are not even worthy to contain it. And such as do not receive the new they are old bottles which it (*i.e.*, the new wine) convicts by its power that they are not able to bear it.

THE END OF THE SECOND DISCOURSE.

1

# THE THIRD DISCOURSE AGAINST THE TEACHINGS

I DESIRE to utter one more refutation against the three of them I. Marcion's (i.e., Marcion, Mani, and Bardaisan), that is against Marcion in teaching; the first place who (says) that a heaven is found also <sup>1</sup> beneath the heavens the Stranger. Let us ask who bears up those heavens, and of the Or Stranger. what is in them. For a power is necessary to bear them. can it be that the heavens of the Stranger are resting on the heavens of the Maker, so that he is the all-sustaining Maker, as indeed is the case ? But if they say that the heavens of the Stranger hang by the power of the Stranger, we also will deal P. 45. frowardly with the froward, (and say) that he who is above the Ps. xviii. heavens cannot support the heavens, but (only) if he were beneath <sup>26</sup>. them. But if he is the same person who is above the heavens and below them, it is clear that the place of his possessions is the same, and in the midst of it are collected those Souls whom ISU<sup>2</sup> brought up hence. For a Supporter is required for those heavy Souls whom he brought up thence . . [inasmuch as when his possessions are found enfolded within his bosom there is required for them another power which supports them.] For we cannot accept from them just as they do not accept from us L. 26. that there should be anything set up without a foundation.

But know that if the Stranger has heavens which have been The created from nothing, we must inquire by whom they were of the created. And if they are his in virtue of (their) 'essential being 'Stranger and his there is a fortified boundary of 'essential being ' beneath him, bounwhich he cannot cross. And just as he is not able to go forth from that Place which surrounds him so as to be something which does not exist in a Place, and has no Creator, so he is not able P. 46.

<sup>&</sup>lt;sup>1</sup> Read .s<1, p. 44, l. 25.

<sup>&</sup>lt;sup>2</sup> I.e., 'Iησοῦs according to the Marcionite transliteration.

to cross that boundary which is beneath him. Nor were the Souls able to go up hence to cross it.

But if that boundary was capable of being crossed so that also the Stranger crossed it and came down to us, as they say, and the Souls also rent it asunder and ascended, as they falsely state, then (it follows that) a boundary which could be crossed would not be able to prevent the Maker from going up to the Domain of the Stranger. If, therefore, when he was able to go up he was unwilling to trample down the boundary of his Companion, he is a God who is worthy of praise, since even those things which he (i.e., Marcion) has invented, redound (lit., cry out) to his praise. But if he had the will to go up, and the Stranger above allowed him, let them show us why.... And if the Good (Being) was guarding himself, he was verily afraid lest he (i.e., the Maker) should injure him. And how did he who was afraid in his own Domain, come to the Domain of the Maker to struggle with him ? And if he guarded his freedom that there should be no Strife and Contention between him and his neighbour, let his Heralds be despised who make him quarrelsome and contentious. And if they say that the Maker did not perceive the Stranger, it is unlikely. For how did he not perceive him when he was his neighbour ? And if they say that he was far from him, infinitely far, if it was a mountain immeasurable and an endless path, and a vast extent without any limit, then how was that Stranger able to proceed and come down the immeasurable mountain, and (through) a dead region in which there was no living air, and (across) a bitter waste which nothing had ever crossed ? And if they make the improbable statement that "the Stranger like a man of war was able to come," well if he came as a man of war-[though he did not come], (take the case of) those weak Souls whom he brought up hence, how were these sickly ones able to travel through all that region which God their Maker and Creator was not able to traverse, as they say ?

Surely the Maker could reach the Domain of the Stranger.

And if they say that these were able but their Maker was not, if they say anything they like, they must hear something they dislike, (namely), that if the Soul, which is all the creation of this Creator, was strong enough so that with the strength of the Stranger, it was able to cross and to go, and did not remain

The relations of the Stranger and the Maker.

P. 47.

lii

anywhere(?) on that immeasurable journey, how much more able P. 48, 1. would the Creator be to go, not only up to the Domain of the <sup>13.</sup> Stranger, but even to explore the other regions inside of it, if there were any there! . . . [Thou mayest know that the system of statements which they make is impossible.] For (being) a Person who grows not old nor ever dies or grows weary, who has no need of a conveyance of any kind, and requires no food,—and in that Domain there were no walls to hinder him,—how was the Maker hindered from travelling to see what was above him, (to see) whether that Domain was empty or had something in it or not ? But if he reached the heavens of the Stranger, even if he did not actually enter he must have struck them to see what they were or whose they were.

And when the Stranger went forth from his Domain to come The hither, it is clear that he vacated his Domain. For anything Stranger and his which is limited, and in the midst of a place, when it goes forth Domain. from its place, the whole of it goes forth and no part of it remains in its place. But if half of it goes forth and half P. 49, 1. remains, or some portion of it, these things prove ' concerning <sup>11.</sup> its nature that it is divisible. And if again they wish to change their ground, and say a thing which cannot be, (namely), that when he went forth to come from his Domain, his Domain was not deprived of him at all, because he is a Fullness which P. 49, 1. does not lack, and a Greatness which is not lessened, then how was his Domain full of him, and the Domain which was in the middle full of him-a place infinite and unlimited ? And, moreover, the Domain of the Maker would be full of him (i.e., of the Stranger), and this creation would be full of him : even unto Sheol beneath would his extent reach. If before he went out he was the sole occupant (lit., fullness) of that Domain wherein he dwelt, and after he went out that Domain was likewise full P. 50. of him as before, it is clear that he is something which was found to belong to that Domain, and was (nevertheless) outside. It How the is necessary that we should inquire whence this addition arose; Stranger may be or perhaps some veil was upon his face as upon the face of the both inside and Sun; and when that veil was drawn aside he extended his outside

<sup>1</sup> Read \_\_\_\_\_, p. 49, l. 15 (first word).

of his Domain liv

rays unto us. And when he gathered himself in and confined himself to his Domain he filled the whole of the Domain in which he dwelt from of old. And it is necessary that we should inquire from whence are those causes which arose in front of him, and impeded the Light; and here his nature is found to fill all (space), and our place is not found to be foreign to his rays, just as also the vault of creation is not foreign to the rays of the Sun, even if by means of other veils it is concealed from us.

If Marcionites use the Light of the Sun to illustrate the omnipresence of the Stranger, they dishonour him.

28.

But the Sun is one thing and its effulgence is another thing. For the Sun has substance and a circumference, too, and the eye sets bounds to the Sun, but its effulgence has no limit and substance. For the eve cannot set bounds to it. And by this proof it is discovered that the child is greater than its parent, since the parent is limited and the child that springs from the parent unlimited. But it (*i.e.*, the effulgence) is not really greater; it really is less than it, in that it has not substance like it (*i.e.*, the Sun). But because also the Sun is fire we learn to know it (*i.e.*, the Sun) from this lower fire; for thus also a flame of fire has a substance. but the Light of the fire has no substance. And bodies come and P. 51, 1. go in the midst of its Light and are not injured, but bodies cannot approach very near to the substance (of the flame). And just as there are flowers or blossoms or one of the roots which have sweet-smelling fruits and one small place is able to accommodate them because they are substances, but their scent is diffused outside of them because it has no localised substance : and we do not say that the scent of spices is more than the spices, or P. 52. the perfumes of ointments more than the ointments, for they themselves are sold for a price, but the scent of fragrant herbs is freely given to all who come near them; and (just as) the censer cannot fill the house, but its smoke is greater than the house, for it is even diffused outside of it. (so) if they have made, therefore, their God like a perfume, which is dissipated and like a flame which is scattered, though they wish to honour him, they reduce him to inferiority, for they make him (to be) without an independent substantial Existence.

П. Again, let the party of Bardaisan be asked concerning those Bardai. Entities which he speaks of, what supports these things of his san's

also,<sup>1</sup> seeing that they are placed in a deserted and empty Space teaching; in which there is no breath of air supporting all, especially inas- supports much as he mentions that there are both light and heavy Entities in there? For Light is lighter than Wind and Wind than Fire, just Space? as also Fire is lighter than Water. But light and heavy things cannot exist unitedly in one enclosure without the force of another P. 53. (supporting them).

For the light (thing) must dwell above just as the heavy (thing) How could the Endwells beneath all. Therefore, Fire cannot exist in the same rank titles ever in which Light exists, nor can Water, which is heavy, be in the be mingled ? rank of Fire, or of Wind, because there is no force to support them.

. . Water puts an end to Fire, which is <sup>2</sup> opposite it. For heavi- L 29. ness and weight cannot exist in one rank just as they cannot L. 39. . . . by the same weight . . . things which are light and heavy in the midst of Water or in Air. These things convince concerning themselves how (far) the heavy approach<sup>3</sup> the light. And if these which are heavier by measure than their companions, do greatly flee towards the depths, how much more distant from those things P. 54. which are beneath, without weight and without measure, will the Darkness be which exists more heavily than all! For lo, all its heaviness, too, is beneath all . . . [how did the Darkness] go up from them because its heaviness. . . But if it is able to exist L 16. and be quiet, let them tell us what thing it was which came upon its heaviness (?)<sup>4</sup> . . . for it is unable to be raised by itself. . . . 12, 22. But if they say that it crossed its boundary and when it crossed L. 34. it, it crossed it in an upward direction, then (let me ask), which is easier-for a heavy thing to go upwards, which is not natural. or to be sent downwards according to its nature? For so L. 46. ... [owing to some cause or other] to cross its boundary and make an Assault upwards. Above all [the proper nature of its P. 55. (i.e., of the Darkness) heaviness, demands that it] should be continually sent beneath. And because from of old and from eternity everything was actually going down and down the Fire would not be able [to find its way down through the great

- <sup>1</sup> Ephraim alludes to the Heavens of the Stranger, see above, p. li.
- 2 Read \_ amland, for \_ amland, p. 53, 1. 30.
- <sup>3</sup> Read are, p. 53, l. 43.
- 4 Read manipun, p. 54, l. 20 (last word).

distance to the Darkness beneath or to reach] the Depths which are immeasurable.

But let us inquire as to this Fire, what was the cause that stirred it up also to cross the Boundary which it had never crossed before ? They say that the Wind beat upon it and stirred it up. Let us come to the succession of causes and let us ask also concerning the Wind,-what stirred it up too ? And if the causes are multiplied, what, then, was that which was the Cause of all the causes ? If it be not known, there is a great error, but if it be known, there is a right question in reply to which a true argument should be offered. For if it was God, then He is the cause of all confusion, He who disturbed things in their state of order and mingled things that were pure and introduced Strife and Contention among Natures that were at peace; then He Who, they say, is the real cause of all beauty turns out to be the cause of all ugliness.

But<sup>1</sup> whoever stirred up that Evil which was asleep, and gave power to what was powerless and found out a method and arranged the Cause to make the Evil cross the Boundary, a thing that had never crossed its Boundary, that misdeed of his teaches us what name we should give him, with what eye we should look upon him, and with what amazement we should wonder at him !

But if the same Upper Being stirred the Element of the Wind the Upper in a manner contrary to its nature, then that Upper Being must have crept and come down from his natural height; and what Cause, then, stirred him up, too, that he should hurl Contention and Strife among the Entities and Natures which were in a peaceful state, and, if they know not, whence did this cause spring ?

> For as regards these other things which they say concerning the Entities, whence did they learn that they are as they say? If the spirit of revelation made (it) known to them, it ought to have revealed to them (something) concerning the Cause on which all the causes depended.

But one must wonder at this Wind that it was not revealed to Bardaisan's revesan sreve-lation was Moses, the chief of the Prophets, who divided the sea and went not accre- through its midst, nor again to Simon, the chief of the Apostles,

<sup>1</sup> **...**, p. 56, l. 4 (marg.), is to be omitted.

If a Primal Wind stirred up the Entities. who caused this Wind ? Was it. God ?

lvi

Cf. p. lxxiii. 1. 15.

P. 56.

Cf. p. lxxiii. 1. 15.

Being

do so?

Why would

P. 57.

was it revealed, he who went down and walked upon the waters, dited by and moved lightly upon the waves of the sea! But it was revealed is it Scripto this Bardaisan who was unable to prevent the dew which <sup>tural.</sup> dropped upon his bed ! But let them give us the signs and wonders which he did, that by means of the open signs the secrets which he taught may be believed. But if the Prophets and Apostles L. 22. who did many signs and wonders did not say one of the things which Bardaisan by himself denied, and if Bardaisan, who denied many things which are foreign to the teaching of the Prophets and Apostles, did not do any of the signs which they did, is it not clear and evident to any one who wishes to see clearly that there is a great gulf between his Error and their true Knowledge?

Let us ask [what force it is which supported] all those creatures What supwhich Bardaisan preached and the Firmament (?) and the Earth ported the Entities in and those whom he calls PANPHLGOS 1 (?) and all that earth (?) Space? which is beneath everything and above the Darkness-who supports all these ? Or how does the Darkness, which is beneath every- P. 58, l. thing, support everything so as to be the foundation of all ? But <sup>10</sup>. if they say that everything is placed on nothing, let Bardaisan<sup>2</sup> who said how can it be explained <sup>3</sup> that something comes from nothing, (let him) repeat the thing which went forth from his mouth (and ask) how can something be supported by nothing ? For how can a thing which does not exist support a thing which does exist ? But if he says that it would be easy for God to hang everything on nothing, he confesses, though unwillingly, that it would not be difficult for God to create everything out of nothing. For if he was unable to create something from nothing, neither would he be able to set something on nothing . . . [and P. 59. Bardaisan cannot say that the Will of God supported everything]. For (how) was that Will which they say is light [and unable to L.7 make anything from nothing able even to support it?] And, there- L. 13. fore, as it was necessary for the Will to have something out of which to create creatures ([so it needed something] on which to place its creatures.

[And if creatures are made from Entities] which are not God is

- <sup>1</sup> I.e. perhaps πάμφλογος, "the all-flaming."
- <sup>2</sup> Read \_\_\_\_\_, p. 58, l. 19.
- \* Read 10. p. 57, l. 21.

#### lviii S. EPHRAIM'S REFUTATIONS

dependent on something which supports them, [are not these the cause of the Entities dependent] upon something which is not dependent ? Entities. And if they say that there is a myriad of . . . each supporting one another . . . [they are not wise in what] they say; [for let us ask about that last supporter] of them all, who bears it up ? Until L. 33. of necessity one great and perfect One is found Who is perfect in every respect, Who is identical with His own Domain and exists by His own power, and from nothing makes everything. For if He lacks any one of these things, then He is not perfect, and, therefore, He is in some sort an imperfect God who requires three P. 60. things-that is, something from which to create created things, and a Pillar which upholds His creatures and a Domain in which His Divinity may dwell. But if the Will of God is supporting by its power the creatures which come from the Entities, it is clear that also that Will of God was supporting the Entities from the first and the same confused them. And if it was not supporting the Entities, then it does not support anything that comes from them. And if the Entities were dependent on, it (i.e. the Divine Will) and existing by His power, they were not even Entities, especially as the Darkness also is found to exist likewise by the power of the Good One.

III. Mani's Teaching; he placed the Light World in contact with the and thereby introduced great difficulties.

P. 61, l. 13.

And, therefore, on these grounds we have opposed Mani also with a true refutation. For he, too, calls God the Earth of Light, which (Earth) is not perfect, but if it is a deficient thing, the very word deficiency is enough to refute its claim to perfection. For its one side proclaims concerning the whole if it, that if on its Darkness, side which is near the Darkness, it is limited by the Darkness, and if it is (so) by nature, its nature is very deficient and imperfect, inasmuch as that which limits it on one side is not a thing which is fair but the Darkness. Now, in the case of a thing which is limited by the Evil, inquire no further as to its weakness : for it is enough that the Evil limited it. And how, O Mani, shall we call that thing the perfect Good which is limited by the Darkness, or perfect Light that which is bounded by the Darkness ? For it (i.e., the Darkness) confined and limited its inferiority (i.e., the inferiority of the Light), and did not suffer it to fill all (Space), in addition to the fact that it (i.e., the Darkness) waxed

bold like a strong one to trample down its Domain and to enter its Boundaries, and to plunder its Possessions. But they say that it (i.e., the Darkness) came as one in need; but if it was in need, know that this (i.e., the Light) also is weak, and if the former plunders the latter is plundered. And, in order that they may be refuted in all points, if the two frontiers of Good and Evil were thus contiguous, all that side which bordered on the unclean became unclean and defiled, and infected, and corrupted by the contact of the Darkness. And if they say that that side which bordered on the Darkness was not injured by the contact of the P. 62. Darkness, then that side which could not be injured is more excellent than those Souls which were injured by the contact of the Darkness, for it <sup>1</sup> (*i.e.*, the Darkness) is said to have acquired power over the inferior, since this inferior was all injured. But although it (i.e., the side) has contact with the corrupt Darkness from everlasting to everlasting, the injurious contact could not injure it. And if the Enemy was unable to get dominion over it, and the Foe to tread it down and the Marauder to ascend and cross it, then why was it necessary for the Good One to take<sup>2</sup> the pure Souls who belonged to him, and to 'hurl' them beyond his own victorious Frontier into the jaws of the Darkness? For it has been said that the Darkness could not even cross that mighty Frontier. But if it was a defenceless Frontier, one which could be overcome, and laid low, and trodden down and crossed, then its weakness could also be injured by the contact of the Darkness. And if the Darkness had been able to get dominion over it, if it had wished to destroy it, lo, it would have destroyed P. 63. it by degrees, and made an Assault. And if it desired to rob it, behold it would have approached it stealthily by degrees, and moved onwards. And if (it had wished) to feel a Passion for it and to enjoy it, lo, what gave it Pleasure was at its side . . . if L. 13. what gave it Pleasure was in close contact on its side from everlasting to everlasting; and if it carried its will into action, the Darkness had no need to make an Assault and enter the midst of the Earth of Light, because the same Pleasantness was diffused throughout the whole of it (i.e., the Earth). For the Light is one in its nature, and wherever a man has pleasure in it,

<sup>1</sup> Read متع for الملب , p. 62, l. 8. <sup>2</sup> Read الجر, p. 62, l. 26.

And

it is the same. Look, therefore, at the fabricated system of deceit, for in all this the Pleasantness of the Light is in contact with the Darkness, as they say. If it is after the fashion of a park, the one side which bordered on the Sons of the Darkness How did was entirely akin to the Darkness-for it is with them. the atif the Fragrance of that pleasant thing is sent forth into tractiveness of their nostrils, and if that Light is diffused upon their eyes, and Light if the Melodies of that sweet Player are poured into their ears, reach the Senses of Darkness? how 1 since all this was present with him, did he smell and perceive as from a far mountain that "there was something pleasant there "? And if from the centre of the Earth (of Light) or from P. 64. l. 12. the inner sides he received the smell of the Pleasantness of Light, this, too, is against them. For how did it come about that the

And how did this beautiful Fragrance ever smite the Darkness ? For if the Darkness had foreknowledge, and by means of that If Darkness has he knew that there would be something pleasant (in the realm foreknowledge it is of Light) then is that Entity (of the Darkness) greater and more more exexcellent than this Good, in that it has this foreknowledge. cellent than the But lo, the Souls who are from this (Entity) are to-day existing Light. in Ignorance and Error. And if he had great foreknowledge, when do the Souls who have strayed expect to be 'refined,' How can the Souls seeing that 'he who leads them astray' is so great ? For by his escape knowledge he made them to be without knowledge. But, above from this Darkness? all, they cannot go forth hence, because, howsoever that Good

sweet smell and effulgence burst forth and entered even there ?

(Being) may contrive to form ways and means for their departure P. 65. 1. 9. hence, that Evil One knows beforehand all the movements and secrets which are planned there against him; and that Good (Being) cannot even conceal his secret thoughts from him. And if he cannot conceal from him the thoughts in his own heart and in his own Domain, how does he expect to release from under the hand of this mighty One the Souls who are subject to his authority, especially, too, if they are stored up in the midst of him and Cf. p.

Ixxii. 1. 3. 'swallowed,' as they say? And if, when they were not swallowed, he contrived to swallow them, now that he has swallowed them, who is there that can bring them forth from his midst? (This

<sup>1</sup> Read , p. 64, l. 6.

is a thought) which even Mani himself may have muttered from the midst of the Darkness when he was swallowed. And in his muttering whose help would be invoke ? (Would he invoke) Him who even in his own Domain is guarding himself from that which he fears? For he is afraid to come because he knows that if he comes he is swallowed ; but they are ashamed to say that he P. 66. can be swallowed. And how can they conceal it ? For behold those Souls which were swallowed up (so as to be removed) from him make them ashamed. And if they were not swallowed. again they are all the more ashamed in this point, (namely): Why did that Nature which cannot be swallowed not contend (?) with the Darkness and swallow all of it ?

Behold, two alternatives are set before them; let them One had choose one, whichever they wish, that they may be put to or had not foreknowconfusion in it. But if in both directions they are put to ledge. confusion, this is not due to us, but to their wise Teacher, who concocted for them a Teaching which is put to confusion in every respect. But if they say that he had no foreknowledge, [then let them hear my former questions about the  $_{Cf. p.}$ contact of the Darkness with the Light]. lviii. f.

If the Evil One has foreknowledge from the first, how is If Dark. it that he sometimes (?) perceived as if he sometimes knew ? had fore, And if when he knew he did not feel desire; the question ledge, he is one which resolves itself into two alternatives, (namely), if restraint. he verily made an Assault with his eyes (open ?), it is a thing P. 67. repugnant to his nature; but if, though he felt desire, he did not make an Assault he remained by reason of his self-restraint for a long time in a state of desire perforce. But these Souls who are from the Good (Being) are put to shame by his selfrestraint, since they are found to be fornicators, and they run corruptly into all evils. And who caused that false ascetic to offend ? Can it have been that Virgin of the Light about Did the whom they say that she manifested her beauty to the Archons, the Light so that they were ravished to run after her? But it is not tempt him'? possible for pure mouths to speak as they do about the things after this; so that we will not commit them to writing, but we will take refuge in such discourse as it is possible to use (and argue), that if that Virgin of Light appeared to him and

The Evil

## S. EPHRAIM'S REFUTATIONS

made him offend by her purity, her folly is seen in this. And in what respect was the beauty or pleasantness or fragrance of the Virgin of Light different from that of that Luminous Earth ? So that if there is a question of Passion, behold, harlot, she embraces the fornicator. For the 8.8 я. borders of both Domains embrace one another after the manner of bodies. And, because from eternity and from everlasting they were touching one another, perhaps, also, that Evil one became weary of the perpetual contact. But if a comparison such as that which they employ (lit., bring) is applicable to the matter, (namely), that one loves and another is loved, the experience of debauchees refutes them. (namely), that, although they love, there comes a time when they are sated and weary of that thing which they love.

And if our questions do not please them, neither does it please us that they should speak all this blasphemy against the Truth. If, therefore, they wish to hear many things, in a single word . . . that is to say, when they confess that they are in L. 33. an evil case. And, therefore, silence is our part. and they will have profit. But if . . And if they do not wish to come P. 69. to that which overthrows ' them (?), let them show how at one How did time the Darkness had a Passion for the Light, though they Darkness were from everlasting hidden in one another. If this Fragrance discover thisLight? was diffused recently, first we must inquire what was the cause which made it spread, and what was the power which stirred it up, and why all this was. (?) And it is clear that that is the cause of the trouble and war. But if the Darkness acquired Thought which . . . , and a Mind which he had not (formerly) and <sup>2</sup> Knowledge which he had not, lo again [we refute them by asking how Mind could be acquired by a Nature which did not contain it. It could only come from an outside sourcefrom a region above the Darkness].

L. 40. For Bardaisan had already (?) (*i.e.*, before Mani) said, Theexpla- 'There arose a cause by chance, and the Wind was impelled nations of against the Fire.' Marcion said [concerning the . . . ] "that

P. 68.

lxii

he saw a certain picture." (?) For we will not utter these Bardaiother things which are after it (?); even though their mouths  $\frac{\text{san,}}{\text{Marcion}}$ were fit to utter something which was not permissible. For and Mani (let us ask) whence sprang the cause, O Marcion, which first original [made him aware of] that which was beneath him? And if cause of the Good . . . which was above it did not perceive HULE turbance. seeing that it was under him, how did he perceive it anew, P. 70, l. 11. or how did HULE (?) recently (ascend to regions) which are not natural <sup>1</sup> for it? And Mani said, concerning the Darkness . . . [that its Sons began to rage and ascend to see what was above them outside the Darkness or that it acquired Thought].

And see how like the perverse crabs are to one another, They are each one of whom takes a devious course and goes forth, not all dif-ferent. to come to the Scriptures, but to turn aside from the Scriptures! And, perhaps, Satan, their father, took a somewhat devious course, because he is a native in Error-that is because they are foreigners from foreigners, who do not blaspheme at all. For let the circumcised foreigners prove that each of them is a drop of poison 'of the troubled sea.' Whenever, therefore, it suits Mani, he brings their two sides into P. 71. contact, like Sun and Shade, which cannot be mingled together. Mani takes any And, again, when he is forced he destroys the first and mixes explanathem together-the Good and the Evil-like water with water. tion that suits him And that he may not be refuted (by the argument) that if they regardless had been near together, how did the Darkness recently desire ency. the Light, as if it had suddenly met it, he constructed the theory 'that sometimes HULE acquired Thought.' And in seeking to avoid refutation, he came to such a point that he rightly suffered confusion. And because he was compelled he named two Roots; and because again he was plainly exposed he produced many Natures from the midst of two Natures. But a tongue which is in the power of Falsehood is turned by it as it (i.e., Falsehood) finds convenient.

For with regard to Light which is the opponent<sup>2</sup> and the How did abolisher of Darkness whenever it suits them, they say that ness love

the Light?

- <sup>1</sup> Read mana, p. 70, l. 10.
- 2 Read alona p. 71, 1. 34.

#### lxiv S. EPHRAIM'S REFUTATIONS

it (i.e., the Darkness) had a Passion for it (i.e., the Light). And how does opposite love opposite, that is to say, how does the injured one love its injurer ? or how does the eater have affection for that which is eaten, as the wolf for the lamb? Or will they, therefore, suppose the Light to be injured like the lamb? And (then) it had good reason to desire the Darkness (which is) like a wolf! But if they suppose that the Darkness is injured like the lamb, how does that which is injured have a Passion for its injurer ? They attribute to Darkness that it desires, like the wolf, and that it is injured like a lamb; and when these two things are laid at the door of the Darkness, has not the true (opinion) perished from them (i.e., the Manichæans), that is, have they not perished from the Truth? For those proofs and comparisons which they adduce are also confused like them (i.e., the Manichæans).

The Domains of Good and Evil from the natural places of Fish and Moles.

**P**. 72.

But if there are two Domains, and Good and Evil who dwell in them, (now) I portray these from things external and Evil and with simple illustrations in order that they may be easy for their hearers. For let us suppose that there is a great and clear and pure river, and fine fish in it, and that there is a bad and filthy and foul sepulchre, and moles in it. Then let us set the moles which dwell in the Darkness as the likeness of the Sons of Darkness, and let us place the fine fish as a fine (?) type of the Sons of the Light and let us suppose that their Domains are bounded this by that, the water by P. 73, l. 8. sepulchral vaults, and the dry land by wet ground . . . if those fishes [do not] long to go up to the dry land and to soil themselves in mud<sup>1</sup> and in the burrows<sup>2</sup> of moles; is it not, therefore, incontestably' clear that just as moles dislike going down to the water, so fishes disdain to go up to the dry land ? And they are made to be neighbours to one another; and in proportion as their boundaries approach one another, so much the further are their (natural) wills removed from one another; so that there is none of them which desires his neighbour's domain.

> <sup>1</sup> Read **witte**, p. 73, l. 11. <sup>2</sup> See the second note on p. xlviji. <sup>3</sup> Add سنوسد، p. 73, l. 14.

If, therefore, these things which are not Entities, and are not (derived) from Entities, and were not made from good and evil Natures-since if thou kill a mole and cast it to the fishes, the fishes will devour it-and if, therefore, these things which are near to one another in a certain sense are thus far strangers as regards their abodes and . . . in their nature, and do not dare to cross their borders, how much more would it be right that Good and Evil should exist in their Nature and Domains, seeing that they are real Entities and really strangers to one another, and the reality of their Enmity P. 74. is never lessened! For if it was lessened, that is due to Freedom and not to Essential-nature, (it is due) to Will and not to Nature: how, therefore, did the Darkness . . to cross to the Domain of its opposite, and why ' ?---seeing that when a mole goes it goes into its own (proper place), and when it ceases (?) (it goes forth) and smells that it may reach the edge of the water and (then) returns again to go into its own (proper place). And so, also, a fish, to which are assigned its depths comes into its own (proper place), and when it ceases (?) it returns to its depths.

Here are correct demonstrations which refute those who have introduced confused Teaching . . . For it is found that L. 33. fishes and moles which come from Nature [stay in their own natural places] . . .

[Moles akin to the Darkness are not anxious to cross the P.75,1.5. boundary] of fishes, the sons of water. And how do they flee from this boundary and rank of the Sons of the Light; and  $^2$  (yet) the Darkness, their Father, made an Assault to enter within the boundaries of the Sons of the Light, and why are (the words) 'refined,'<sup>3</sup> and 'first' (used to describe him)? But if their Father made an Assault, but they flee, it is found that these blind and dark moles do (in reality) come from the nature and abode of the Good (World of Light). For, behold, they flee from their opposite. Nor (even) like these blind

- <sup>2</sup> Read ama for ama, p. 75, l. 10.
- <sup>3</sup> The meaning is not clear.

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<sup>&</sup>lt;sup>1</sup> Add . p. 74, l. 12 (last word).

moles is the perception of Souls which see and hear and speak and perceive that they may flee from the vile boundary of the Darkness.

Again, let us turn and ask the advocates of Error, that Howcould Darkness is, its Preachers-how were the Sons of the Light cast into the wallow mouths of the Sons of the Darkness? And how did the Light ? Darkness swallow the Light-a thing which is not natural to it? But the nature of both is that the Light swallows and the Darkness is swallowed. And if here (in our world) the Light swallows the Darkness as experience shows, but there P. 76. the Light is swallowed, as the Heretics say, it is clear that this Darkness which is swallowed here is not akin to that Darkness which swallows there; just as also the Light which swallows the Darkness is not akin to that which is swallowed by the Darkness. And if they strive to make a stand, again they fall. For one fall is not sufficient for them. For really it is not a case of falling at all. For this takes place (only) where there has been standing; they are always prostratethey do not wish to stand.

> Again, let them ' understand (?) that as regards this Light which swallows the Darkness here with us, and this Darkness which here amongst us is swallowed by the Light, it it is the nature of that which swallows to swallow, and of that which is swallowed to disappear. Or has the Creator's own will changed their natures ? And if it is due to (His) Will, where was their (unchangeable) Nature ? If he is one who z submitted (?) himself there, and is the Light-God who did not aid himself, whose Light was swallowed by the Darkness, how has he to-day changed the nature of the Darkness that it should be swallowed by the Light? For they say that he is the Maker. And, if the Darkness changed its nature, it is unlikely that it would bring itself to the weakness, so that he who swallowed them is swallowed to-day. Since that true saying demands that natures essentially fixed cannot be changed; but that Freewill, because He created it to say

P. 77.

1 Read perhaps محمده for محمده, p. 76, l. 28.

everything, proclaims by name those Entities whose true nature it cannot declare. But, because those names belong to the Entities, the Entities of the substances (?) are changed. For if the substances (?) of the Entities had been like the names of the Entities, and were fixed natures, they could not be changed ; because a thing which exists in the natural condition of its original Essence, so exists as it is, and so remains for ever and ever.

But let us inquire about the nature of this Darkness, whether this is natural to it, (namely), that it should be swallowed by the Light, just as our sight proves . . . that P. 78. it (*i.e.*, the Darkness), too, is swallowed here so that both here and there it has an essential Nature. For one Entity cannot be divided into two Entities, even though the Heretics speak absurdities. And if the nature of the Light around us, as it proves about itself, is such that it swallows and is not swallowed, and there is no means whereby Light is swallowed by Darkness, at any time and for all time to come, it is clear . . . that as it swallows the Darkness here, so it swallows there, and was not swallowed (by the Darkness).

Also the perverse ones do perversely proclaim the Teaching Refuta--but here [we have correctly refuted what] they say concerning mary. the Light and the Darkness . . . we hear that it was done there in quite a contrary and opposite way. On which (opinion), therefore, is it right that we should stand 1-on the cunning tale which is proclaimed preposterously, or on true evidence, whereof the correctness is seen by practice ? . . . For not a little . . . because it was not right that they should P. 79, 1. be a little ashamed. For . . . to speak . . . against . . . . Ll. 7. 8. 9. that rightly . . . but also those who believe. (?) For according Ll. 10, 14, to the great falsehood and untruth . . . difficult . . . he Ll. 17, 24. gives them a preposterous account of a thing which we see in practice correctly every day. For it seems that he made them drunk first, and then he told them a tale. For he was afraid of the truth of Nature, lest it should refute him. But, if not, how (?) was the perverse tale not disgraced in their ears,

that, while they see that the Light swallows the Darkness here, they think that there it (i.e., the Light) is swallowed by the Darkness ?

And the Darkness when it is swallowed here by the Light The Light and Darkness have has not even a body; for nothing is separated from itself no bodies. (i.e., the Darkness), seeing that it vanishes altogether. But a house full of darkness shows that if a man opens the doors

P. 80, 1. 11.

and windows in the daytime, whither can that darkness, which is in it, go up [to hide1]? There is no room for it to go outside, for the Light which is from outside absorbs it. If we say that it stays within, it does not remain there. For the rays of the Sun entering pursue it. And if it does not exist within, and goes out, it is clear that it has all come to an end : and with it has come to an end all that Teaching which says that it (i.e., Darkness) has a kind of body in reality. For in this manner it (i.e., the Teaching) says that it has a body, in that "it verily ate those brilliant Shining Ones (ZIWANE) who were cast into its mouth." So Darkness and Light have become composite bodies-a thing which nature does not teach. For a man never eats Light nor ever swallows Darkness.

The Body has not the same Darkness, nor has the Soul the same Nature as Light.

P. 81, l. 13.

And if this Body with which we are clothed is of the same nature as the Darkness, as they say, and this Soul which is Nature as in us is of the same nature as the Light, when we look at these two natures which are in us, and at the two (natures) of Light and Darkness which are outside of us, they are refuted (and shown) that these are not from those, neither these from those. For how can the bright Soul which is within be overcome by the Body which is akin to the Darkness ? For the outer Light which is akin to it (i.e., the Soul) overcomes the Darkness. Moreover, how does this Body overwhelm the bright Soul, seeing that this outer Darkness which is akin to it is consumed and swallowed by the Light ?

And as for these things which are obvious even to The Sons of Light simpletons and madmen, how do they who will not distinwere not used as guish between statements which are correct, and those which bait (?) to

<sup>1</sup> Read perhaps real, p. 80, l. 11 (last word).

are self contradictory, applaud them when they hear them ? catch the For how dost thou receive (this) into thy mind, O wise Hearer, Darkness. and how is there a (healthy) ear . . . that thou shouldst hear L. 32. L. 37. ..., when ..., and explains with explanations which are Ll. 38, 39. worthy of ridicule?... [for he says] that the Primal 1 Man (?) cast (?)<sup>2</sup> "the Sons of the Light into the mouths of the Sons of the Darkness as (into the mouths) of hunters,<sup>3</sup> and that the Light was pleasant and agreeable and sweet to those Sons of the Darkness; and thus they were found to eat them P. 82. greedily, and they were cast in and entered into their midst and were mixed with them." O how exceedingly ridiculous that a man . . . O what vile blasphemy! . . . wolves eat lambs and lions eat calves, and the eater and the L. 11. eaten are quite content with one another! And these are bodies, and these are composite things, and both of them . . . if . . . the Sons of the Darkness are bodies because (they Ll. 21, 22. have) bodies as they say (but) the nature of the Sons of the Light is spiritual, as they say; for this Light, too, is akin to them, how is it fitting (that) this thing which is mingled (with the Darkness) should be held fast? And the Soul which dwells in the Body [would not be held fast 4] since it is akm to it . . . so that if the Soul was akin to the Darkness . . . this Ll. 38, 41. [perturbed]<sup>5</sup> Body . . . lo, they are akin to its nature as they say L. 46. [for] that Darkness . . . and as the wise ones profess. . . . \* \* Darkness by the Primal [Man] who bore it, he would have P. 83, 1.9. died; since it is difficult . . . which (is) in its Essence . . . and also the Parts . . . which he slew . . because they Ll. 16, 18, teach that the Darkness has a nature . . . and goes into<sup>19.</sup> anything which he catches. L. 22.

And, therefore, if the Sons of the Light were eaten and The Sons of Light entered into the belly and were digested in the stomach, it had a must be that they were dissolved in the excrement and waste composite Nature.

- <sup>1</sup> Read perhaps موجنه موجنه, p. 81, ll. 42, 43.
- <sup>2</sup> Read perhaps ran for ring, p. 81, l. 42.
- Read perhaps محمل محمد for \* محمل محمد , p. 82, l. 34.
- <sup>5</sup> Read . , p. 82, l. 41 (last word).

## S. EPHRAIM'S REFUTATIONS

refuse. For these are plausible statements to be made by their own about their own! And, therefore, those Sons of the Light are natures which can be dissolved and destroyed. And it is proper to ask concerning this nature, as to how it existed from all eternity. For if they were compounded they are also dissolved . . . and also destroyed ; they are not the thing which they were before they were destroyed; and besides this, P. 84. it is clear that if he collects and compounds them, . . . has compounded them from the beginning. And if from all eternity they have not been compounded, but are natures which are not composite (they spring) from an Existence which is not composite. So that by plain things they have been refuted who speak much falsehood about secret things . . . akin to the body, as they say, that body is found not only L. 18. [unable] to eat or to destroy or to torture . . . but, also, it L. 30. is unable to understand their plain things . . . as they say, L. 37. [that as] the Darkness ate the Light . . . which was in it, L. 40. and it was all inside the Darkness . . . how did it eternally and from the beginning both seize ' it and feel it . . . into P. 85, 1. 7. its midst . . . and how . . . ?

Judge judged and the tormenting Fire.

lxx

But they say these things in addition to those other things. (namely), "that the Souls came<sup>2</sup> to the Judge." For if that nature is one, how can part of it judge and part of it be judged ? And also the Souls are part \* of the Essence (?), how (does L. 16. there spring) from it one who torments and one who is tormented ? And if, too, the fire which torments is akin to him who torments, and to those who are tormented, what \* ear is there which can endure this blasphemy that the judge and the judged and the tormentor are from one good Essence, as they say ? And how are there in it these three opposites ? For He also who judges the judged came hither in his entirety and was mixed with the Body; thus he sinned and offended just as those Souls who are from him offended. And if these Souls had stayed in their (native) Domain and had not come hither,

- <sup>1</sup> Read **1** Read **1** Read, p. 84, l. 42.
- <sup>3</sup> Read man for many, p. 84, l. 15.
- 4 Read wine for wines, p. 85, 1. 23.

these would have possessed it, after he had gone thither. And how are they true natures, those natures which did not pre-P. 86, serve their Essence ?

For, consider the pure and righteous Body, how it is not The Body such as the apostates state (when they say), "that the Body can be pure and is a covering ' which is from the evil Nature." nor is the Soul righteous. as they say, from <sup>2</sup> a pure Root. For the eyes of the glorious body clothe themselves with chastity, its ears with purity, its limbs with glory, its senses with holiness, in its mouth is praise and on its tongue is thanksgiving, and in its lips is blessing, in its feet is the habit of visiting the sick, in its hands alms for the needy, in its heart is true faith, and in its . . . love (?). And that wall was built by God and [He made it to be] a pure shrine for Him, and a temple . . . for its architect when . . . in (?) the body . . . he (i.e., Mani) says . . . that it (i.e., the Body) is from a nature so that it sins . . . it is a shame to them since it shows that the Body . . . And if they are not L. 39. persuaded to secret sin, they will be persuaded by a devil. How did he (?) force . . .

Consider again the refined Soul about which they say  $\frac{P. 87.}{The Soul}$  that its nature <sup>3</sup> is from the Good (Being), it shows concerning is not its nature . . . the Body is . . . (a nature) which is evil.  $\frac{neces.}{sarily}$  Also . . . the refined <sup>4</sup> Soul which <sup>5</sup> they say is the Daughter pure. of the Light puts on that Darkness in its deeds <sup>6</sup> and . in its conduct. . . . And if (it is) from God [how does it revile L. 23. Him?] . . . and if (it is) from [the Holy One, how is it impure] . . . and if (it is) from . . . behold it puts on . . . and if it is from the Good (Being), how has it become a den and nest of unmixed Evil ?

And if all this was pleasant in the midst of Satan, how do How can Light they say that some of these Souls who sin much and do much which

<sup>1</sup> Read perhaps ~ h. so, l. 9 (first word).

- <sup>2</sup> Read and for and p. 86, l. 12.
- <sup>3</sup> Read maran, p. 87, l. 3.
- 4 Read ~ hl. , p. 87, l. 13 (first word).
- <sup>5</sup> Read آب جمحتاب, p. 86, l. 13.
- 6 Read maran for anatan, p. 86, l. 16.

## lxxii S. EPHRAIM'S REFUTATIONS

wickedness, and blaspheme much, and are guilty of great formerly pleased unbelief are found like dregs in the midst of one whom they finally torture call Bolos ?1 As they say that "when the fire dissolves all Darkhis interior, there is collected every portion of the Light which ness ? was mixed and mingled among created things, and those Souls P. 88, 1. 3. who have done much wickedness are assigned to the realm of the Darkness when he is tortured." And if it (i.e., the Light) is a nature which pleases him, as the beginning of their Teaching says, how is it the cause of his torment, as the end of their fabricated system says? But that z that Luminous Nature should become 3 at one time his enjoyment, and [that he should like it] and enjoy it, and that, again it should be assigned to his realm, and that he (i.e., the Darkness) should be imprisoned and tortured therein-this may happen in the cases of changeable Natures which are created out of nothing : according to the Will of the Creator they can be changed to anything.

> For loose dust of the earth is the dwelling of every creeping thing, and according to its liking it crawls in it and dwells in it. But if any one by regulation associates two Natures with the Nature, that is to say, so that it may be moulded with water by the hand of the workman, and receive strength from fire, then there springs from it a vessel and a prisonhouse to torture . . . that creeping thing which lay in it when it was dust, and crawled in it, and was delighted when it was clay. When it becomes a vessel moulded and baked in an oven, it becomes the torturer of those that are imprisoned in it.

> If, therefore, the Darkness is finally tormented by that Luminous Nature in which it takes pleasure, what was the cause of the negligence long ago (which brought it about) that the Darkness obtained dominion over all this and took pleasure therein ? And what is the cause of its fierceness so that at last the Darkness is imprisoned and tormented in it ? If its 'Essential nature' has this strength, then where was

> > I.e. Διάβολος. Cf. p. lx. l. 33.
> > <sup>4</sup> Read accus for acc. p. 88, l. 13.
> > <sup>5</sup> Read accus for acc. l. 14.

**P.** 89.

### THIRD DISCOURSE TO HYPATIUS lxxiii

it formerly? But if this energy comes from another place, why did it not come formerly ? So that instead of the Grave Why was which is now built stupidly for the Darkness, an impregnable a Wall not built wall should have been built, and thus there would have been the Do-(a separation) between the two Domains, (such a wall) as it mains? would be fitting for the Good (Being) to make, and right for the Just (Being) to keep in repair, and proper for the Wise (Being) to guard. But after those atrocities which the Darkness wrought Cf. p. upon the Light, and after those blasphemies which the Souls xxxv. blasphemed against their Father, and after they committed fornication and folly and polluted and disgraced themselves, P. 90. and after great blemishes have appeared in them, so that, although their wounds may be healed, they cannot be effaced, and the places of their spots cannot be covered up, after all this Strife and Contention, and after all this misery and loss Cf. p. lvi. -even if there was a gain, the gain of such things would not 11. 13, 26 f. be equal to the loss-he has planned to-day to build a Grave for the Darkness so that at last it may be imprisoned there.

And how can a Grave limit him who is infinite? For if the Darkness can be limited, then the Light also can be limited. And if the Good (Being) cannot be limited, but the Evil One can be limited, it is clear that this Evil One who can be limited is not an (eternal) Entity, the Companion of that Good (Being) who is not limited; and it is found that that which limits is an (eternal) Entity, and that which is limited by whoever is able to limit him, is a creature. But if he is not a creature and is an (eternal) Entity, an Entity cannot limit an Entity without itself being also limited by that other one, his equal, which is limited. P. 91.

THE END OF THE THIRD DISCOURSE.

## THE FOURTH DISCOURSE AGAINST FALSE TEACHINGS.

YE know that it is right that Mani be asked: From which How was the Darkof the Elements was the Grave built for the Darkness? But ness imprisoned? if it spontaneously turned and imprisoned itself, know that, because it cannot mix or mingle with itself anything elsefor there is nothing-and because, moreover, it cannot change P. 91, 1. 20. itself-for it is an (eternal) Entity which exists as it existed before, and does not come to change-it cannot become opposed to itself. But if he built (the Grave) from the Element of the Good (Being), how ' did he make it from these Souls in whom he takes delight to-day? But if there is essentially belonging to his nature something which is harder than these Souls, then why did the Darkness not build from that hard and deaf (i.e., inexorable) and victorious element a wall for the outer Domain in order to keep his possessions within ? And thus P. 92. he would have been spared all these evils. But, perhaps, this wisdom had not come near him at that time, but in the end (?) of his years it happened that he was harassed and learned, practical (?) workmanship and stone-cutting, and architecture. . . . And if these (qualities?) are there, not only are they there. For many things are required there. For a natural building shows how many things it requires to be employed (in constructing it).

Things For if they are stones in reality, (?) and if they are cut required to build as they say, there is required one who cuts, and the iron the Grave. which cuts, and the stones which are cut, when . . . are L. 30. L. 40. L. 40.

<sup>1</sup> Read , p. 91, 1. 32.

essence; and, moreover, fire injures iron, for it (*i.e.*, the fire), transforms the nature thereof. And if any one leaves an iron in the furnace there its destruction (?) follows. And P. 93. if any one goes . . . though they are bound (natures), and they go into one another. All this creation is required there so that it may be found in the Domain of the Good (Being). So when this Teaching professes to explain about the Domain of the Good (Being), its explanation is found to refer to this creation. And just as even when it explains about it (*i.e.*, this creation), . . . lacks intelligence, and just as . . .

And this Earth from which the Stones are cut is not essen- L. 26. tially such that is uncomposite, and also incapable of being The Earth from cut up. For a thing which is not composite cannot be cut. which the For a composite nature can be dissolved. But if it can be Stones were cut cut . . . And if it has these (qualities) in its nature, it has cannot be no (immutable) Essence in its nature, and it shows that the Eternal. natures which (spring) from it are composite creations. For that Grave is built, it is certainly composed and . . . But if L. 40. the Architect of the work is skilled in building it is right that it should be put together cunningly. These Stones, P. 94, 1.8. therefore, which were compounded there show concerning the Earth from which they were cut, that it also is a composite nature.

And just as if any one asks about natural stones . . . as to The Earth whence they were cut, it is possible to declare and say that would be damaged they are cut and hewn from some place or other—a thing by the quarrywhereof also a building in our country is a witness to us—it ing. is right, moreover, to ask whence had this Earth (such resources) that these Stones were cut from it. For it is clear Cf. p. xxx. that they were made either from something or from nothing. <sup>1</sup>. 29. For they cannot say that it exists of itself; for . . . refutes them. And, therefore, let the great deep and abyss which is in that quarry, from which these Stones were cut, refute them. And when BÂN, the Builder, built to make the Grave Cf. pp. for the Darkness. he made that great pit in his Domain for xxx., xlvii. the Sons of his Domain. And whence was the deficiency P. 95. of that Earth filled up (again); for if it was fair before it

## Ixxvi S. EPHRAIM'S REFUTATIONS

became lacking, it was exceedingly and endlessly disfigured after it had been cut.

Thus, the idle tales have become and are a laughingstock. For if the stone-cutters operate on that Earth, they are at the same time carrying it forth into the Domain of the Darkness. And if it has not a nature to remain in a Domain which is not its own, then how does it imprison in a Grave built from itself the Darkness which is foreign to its nature ?

Have Light and Darkness a Common everywhere bordering upon it (*i.e.*, the Darkness), it has all become one earth in the Domain of the Light, and in the Domain of the Darkness? And it is found that one earth supports them both. These are fine Gods and (eternal) Entities which are supported by one another ! And if it is one, as also it is one, for it must be one, then either it is all dark Cf. xev. 7. towards the Good and towards the Evil, or, again, it is luminous

towards both. For it is impossible that the half of it towards P. 96. the Darkness is dark, and the half of it towards the Light is luminous, because its fixed nature will not allow it. For it is one in its Essence. Or a great gulf exists in the middle between these two Earths, and does not allow them to go forth to one another.

If a great And if a mighty gulf which separates above and below gulf divided does exist there, how did the Darkness cross to the Domain the two Domains, of the Good (Being) without a bridge ? Or did he forsooth how could make a bridge over it and cross ? For those to whom it it be crossed ? is easy to speak falsely in everything, it is not difficult to lie.

> And if they say that he crossed without a bridge, even if they speak falsehood, they are refuted. For if the two sides can cross over one to another without a bridge, a wide gulf being in the middle, they are found to be spiritual, and they are not heavy bodies, and it is evident that for Natures which are thus subtle and light, a supporting Earth is not required as for bodies. Therefore, either let them appeal to the Earth, and it shows that they are corporeal,

and are unable to cross the gulf without a bridge. Or let them appeal to the Abyss, and if they flew and crossed it P. 97. they are spiritual, and are not dependent upon the Earth.

And if they flee from these two (alternatives) to (the theory How of) a bridge . [they are refuted] for when the sons of the bridge be Darkness bridged (?) the Great Abyss, to cross it, with what con-structed(did they make it) and how? And how did they bridge it; between for those who build a bridge fix (?) its foundations (lit, legs) Domains? on both sides as rivers show, or a deep which is bridged. Why, therefore, did they bridge it? And how were the Sons of the Darkness able without a bridge to . . . their companions . . . or did they, perhaps, . . . cross the bridge . . . since they were on one side, and the Sons of the Light on the other side ! And if that bridge was . . . the waste in the middle would make it useless. But if it was . . . it would not allow them to cross; and thus the twisting of Mani has come to an end.

But if the Earth was all one, since it stretches towards If the Good and Evil, are they not ashamed when they say con-Light cerning the one, that is to say, concerning the one Essence touched the Earth that the half of it which is towards Good is good, and the of Darkhalf of it which is towards Evil is evil? But if it is in its ness, it Essence praiseworthy (?) O what ridiculous Teaching—how can pollution. the Essence of the Earth be praiseworthy (?) [when it touches the vile Earth which was opposite?].

And if those illustrations of the Sun and Shadow which P. 98, 1.8 they bring forward do belong to things; if (they are) Earths, the Darkbecause they are dense bodies, they touched one another mess limit and were limited by one another . . . how is it (the Light)  $L_{20}$ . limited by the Darkness, seeing that the Light scatters the Darkness and rends it asunder and (*enters*) into its Domain, and . . . also its nature . . .?

For (as regards) the Sun and the Shadow which touch Mani's one another, the nature of the Sun has no [gross and dense] tion of body...to destroy the Shadow, and the Light which is "Sun and here...seeing that no other body is interposed. More-L.38. over, a Shadow is not a nature (in) itself. For it is the child of that substance, either of stone or wood, standing in the P.99.

#### lxxviii S. EPHRAIM'S REFUTATIONS

face of the Light; and apart from the Light a Shadow cannot be produced.

If the nature of Darkness is considered. Light ought to have made the Assault.

But if they say that, although there was no dense body Light and which hinders the Light, the Light was not able to enter the Domain of that Darkness; they confess, though unwillingly, that they are 'bound Natures' in Essence, and that they are unable to depart from their (respective) territories. But if they are 'bound Natures,' fixed in their places like mountains, how did they make an Assault on one another and enter into one another? And it is very probable that if they do make an Assault on one another, the Light has extension and radiance and effulgence and rays, so that its effulgence may stretch afar. And if the rays of such a thing (as this Light) the nature of which is to scatter its rays afar, were limited by external compulsion, and it did not cross the border of the Darkness, how do they know how to [announce] that the Darkness made an Assault on the Light-when it (i.e., the Darkness) has no (such) nature? And the Light which ought to have been victorious did not even make a stand for itself.

Primitive Light and Light which is visible be different in kind.

14.

For these things which they say do not occur in the case of this Darkness and Light which are here. Let them either appeal to the Light and Darkness which are here, or let now must them admit that this is not the same Light as exists there, but another. And if it is not the same, why do they worship this Sun if it is not the same as that which is in the Domain of the Good (Being)? And if the Light and the Darkness are not the same, then this world was not mixed and brought P. 100, l. into existence from these Natures. And whence then are these Luminaries which are in our sphere ?

O what (is to be said) of a Teaching whose failures are Mani's inconsistent more than its artifices (can remedy)! For as often as they consistent need an argument they bring forward such proofs as these, and as often as an allegory suits them they concoct such tales as these. For Mani did not know that his deceit would enter the furnace of Truth. For where it suits him, he says that the Darkness made an Assault; but he does not remember that this visible Light shows him clearly that this cannot be so. Again, where it suits him, he asserts that the Light is the Light of Souls, that is to say, that the Luminous Nature of the Soul is created (in the form of) Light of the Soul. But the worship with which he worships the visible Luminaries refutes him. Or can it be that the visible San is perversely (represented as) the God of the invisible Souls ? P. 101.

"But," he says, "the Primal Man cast his five Bright The Bright Ones (ZIWÂNĒ) into the mouth of the Sons of the Darkness, Ones in order that, as a hunter, he might catch them with his [net]." whom the Primal And here it is found that the Sons of the Light are their food, Man cast and that the Essence of the Sons of the Darkness [is akin] to Darkness. the Sons of the Bright Ones. To which of them is it like—to the Light, which is visible, or to the Wind which is invisible; to the Water which is cold, or to the Fire which is hot?...

Know that this world was not made from these refined L. 26. Natures, and it is necessary that . . . the creation of the world which was from such Natures. But if it was mixed out of these Bright Ones (ZIWANE), let them know that the refined Light was also made turbid by its opposite; but, concerning its nature, he declared that it is visible, [and 1 it consists of] hot Fire and cold Water. And still our question stands, (namely), to which of them (i.e., of the Bright Ones) was their (i.e., of the Sons of the Darkness) Root (Essence) itself like ? But know (?), O Mani, that the fish of the deep and birds of P. 102. the height are caught with a bait which is akin to them, as nature shows from which they bring illustrations. For from the quarter from which they bring illustrations, from there (they) can be refuted. . . . And if . . . them, how does it I, 15 oppose them, if it is true that from their own (Elements), and from the (Elements) of Darkness, the whole of it (i.e., Creation) does exist as they say?

But as regards those who say that everything is created The from nothing, and that devils and men have Freewill, and has given this Freewill produces good and evil actions—and if it be Freewill.

#### 8. EPHRAIM'S REFUTATIONS lxxx

not so they have no Freewill at all-it is impossible that we should stand up (and) contend (?)<sup>1</sup> against them either in words<sup>2</sup> or in writings. For a nature is changed into everything according to the will of the Creator; in order that he may show that (Creation comes) not from 'bound Entities'

like the Freewill of mankind [so the devils (?) have Freewill] . when those who persist in the arrogance of their Will do entreat and make supplication. And these (words) "thou has set thy heart on my servant Job, O (?) Satan `` prove that he (i.e., Satan) has Freewill just as several passages from the Old Testament. But there are many (such passages) belonging to the New (Testament), and these are sufficient to stand on behalf of us and to contend <sup>8</sup> against our enemies.

From which of the Natures does the ing Fire " come ?

**P.** 104.

L. 44.

P. 103.

But, perhaps, this great confusion is a small thing to Mani; and it is right that we should turn again and ask him of this Consuming Fire, from which of these Natures does its "Consum- consuming nature come ! If it is from the Darkness, how does it injure the body which is akin to its nature ! And if it injures its nature, it would be right that it should injure itself also, if that nature which springs from it is injured. But if its harmfulness is from the Light, how could the Sons of the Darkness imprison it in their midst without being injured, seeing that bodies, their kinsmen, are not able to stand before its breath ? And if they are two, as if from the two Natures of Good and Evil, then how did they receive one another into union when they were opposed to one another? And all this (that he says, namely), 'they loved one another' is due to the fact that the difference between them is not known. And how did they become one mind, when they are both suspicious of the two Natures from which they have sprung? For when good and evil (persons) touch them (i.e., the Elements contained in Fire), they are both injured equally by both of them. And the good Fire which springs from the good Nature does not recognize the good, its kinsmen, just as also the evil Fire does not discern the evil, its

- \* Read perhaps for p. 102, 1. 35.

relatives. And in virtue of the test applied to this one Compound (*i.e.*, Fire), we have a right to say that all that Mixture of the two Natures consists of one mingling of love. But if there are some of the Minglings which struggle with one another because they are opposed to one another, why does Fire not struggle with Fire ?

Is it not thus plain to an intelligent person that all the The Creacreatures exist in natures which are different from one another all its according to the Will of the Creator, He who prepared them diversity has come for the numerous uses of mankind? And there are some that not from are akin to one another, and there are some which are opposed the Entito one another, according as it pleased the Will which arranges from the Creator. everything. But when they agree and differ deliberately, and exist in agreement and disagreement [it is obvious] that they are not made from Entities which differ. For if, on P. 105, 1. account of the enmity which they have towards one another.<sup>12.</sup> it is supposed that they are differentiated from one thing, then (it follows that) on account of the love which they have, they are known not to be made from Entities which are opposed to one another. For if those were created for our benefit (?) it is clear that we must recognize that likewise all of them were regulated for our sakes. For this is the true cause of their creation 1 (?). For if Light and Darkness exist The for their own sakes, and not for our sakes, perhaps he is right (?) is due to But the needs in thinking that they have enmity towards each other. of manif they exist for our sake and are both useful to us-the kind, not to Eternal Light for toil and the Night for rest. . . . opposi-

[and they are useful to us] even if they have a war with one P. 106. another, but for us they both bring much peace and health. For when hot fire is necessary for us on account of its heat which is necessary to [warm us] it is supposed that because it is a consumer it is an enemy opposed to the things which are injured by it, and [why] do I (?) weary myself (?) with many details? For these many things can be explained even in. . . Since they are all useful to mankind they are

<sup>1</sup> Read المناهم for المناهم, p. 105, l. 29.

tion of

#### lxxxii S. EPHRAIM'S REFUTATIONS

all at peace with one another, (namely, those) which are supposed to be created from different Entities. For on account of the uses of man, which are unlike one another, creatures were created for his service, and are unlike one another. For if his use were (only) one, then it would be a single thing which was necessary for his service. And if his service were one, there would be one thing for his use. But ' because everything is useful to him, everything was created for his use.

And even those things which are considered unnecessary are necessary (to promote) either his awe or his chastise-P. 107. ment (?) or his fear, or in the course of his swimming through this world that this dwelling may not cause his nature to sink, (this dwelling) which also hated the true lodger (?); and the temporary lodging-place was acceptable to that Good (Being) in His grace and not . . . but (he set) upon him the L. 15. constraint of many troubles, that on account of the troubles that are in the world he should hate the dwelling and desire to return to his true profit. These are the true causes on account of which the different creatures which are unlike one another were created.

See how man is served by creatures possessing opposite qualities.

But seek out completely<sup>2</sup> the creatures as related to one another, and seek them out again as related to man, and see that creatures which are not all useful to one another are all useful to man, and those which are thought to be strange (to one another) are all related to the service of man. For how is the bull like the horse in running ? And (vet) the swiftness of the horse and the slowness of the ox are both useful to man. And how is the winter like the summer in comparison ? And P. 108. (yet) the coldness of the one and the heat of the other are a source of help to man. And how are fierce things like gentle things ? And (yet) they both do one common service. And, therefore, their histories are too long and their numbers are too great, and their kinds are too abundant that we should labour (?) to complete the comparison of them, but some tastes (i.e., specimens) of them are sufficient to convince concerning them all.

<sup>1</sup> Read معلك , p. 106, l. 41. <sup>2</sup> Read معلك , p. 107, l. 28.

### FOURTH DISCOURSE TO HYPATIUS lxxxiii

But those Heretics who do not examine creatures accord-Maniing to the reason of their use in relation to us, but compare attribute creatures with one another (saying) "how is the Darkness the uselike the Light, and sweet like bitter, and that which harms creatures like that which is harmed," when they bring comparisons of to the Mixture one thing with another, they cause the simple to err by means of Light. of their names, and because childhood has not (sufficient) knowledge to oppose them, it is perplexed. But also they are refuted by their own words. For because they perceived that everything was created as for our service-for there is no single thing among all these which is benefitted but they must needs make an assumption and say "that it is due to the Light which is mingled with all," and to that cause the benefit P. 109. of everything is to be ascribed, [and] they have confessed, though unwillingly, that if a man is helped by them all, (then) they all were created on his account.

We turn, again, to examine that thing which they also They fail to account investigate, (namely), of what use are harmful creeping for the things which have been created. But being eager to win, fixed nature of they have been quickly defeated. For how does a creeping animals. thing do harm, seeing that even in it, as they have said, there is mixed in it some of the Good Nature which is scattered through everything? And where is the Evil that is not mixed in an innocent lamb, if it is scattered in everything? And so it is possible to distinguish between Good and Evil by means of wolves and lambs, and by means of serpents and doves, and the Mixing of Good and Evil has appeared in man alone! And how are wolves always evil and rapacious, Cf. p. xix. and lambs always illtreated and innocent, whereas men sometimes ravage like wolves and sometimes are illtreated like lambs? Who is he who arranged these things . . . and who P. 110, l. is he who [gave] to creatures a 'bound Nature' so that creatures <sup>2</sup>. [have a fixed disposition], and to man gave an independent Will?

If the Darkness has Freewill—for behold as they say, by If Light and Darkits Will it made an Assault, and, again, if the Light has an ness had independent nature—if from two natures which have Freewill originally Freewill, and Independence and Thought all creatures have come, why do not all things possess it? Does man alone a Mixing ? ties) as these. Whence therefore <sup>2</sup> came the rest of creatures and of beasts and plants which do not possess these (qualities), and are not from the two Natures from which man comes ? Or let them be convinced that there is one Will which created everything from nothing, as was useful for Freewill and for P. 111.

P. 111. our boldness ° (?) according to the reasoning which we wrote above.

Refutatory Summary. they learn to construct discourses, but because they are (artificially) constructed they are reduced to nothing, and because they are decked out they are refuted, and because they are powerless they are not able to stand in a contest.

For they say that everything which injures is from the If the Sun comes Evil (Nature), just as everything which helps is from the from the Good Good (Nature). And they say concerning the Sun that it Nature, why does purifies from Evil, because it goes and comes every day to the it hurt the Domain of the Good one, which is a purification. And yet eye ? Cf. p. xli. the eye which fixes its gaze much upon it is injured by its strength, but if it fixes its gaze to look on the shadow or thick darkness it is not injured, and so it is found that the Sun of the Good (Being) is harmful.

They cannot say that if they say that it harms the body which is akin to not say that it only hurts the Darkness, why did it not always harm it, but instead (of only hurts that) it actually gave Pleasure to it? And how is the Soul which is in the midst of it (and) akin to the nature of the Light harmed by the Body? For it causes it to sin, since the P. 112. Bitterness (?) of the Darkness is not all like itself, as also the Pleasantness of Light is not the same in everything. For this visible Darkness by its colour confuses the eye, and does not imprison it; it is rather Satan who by Thought enslaves

the Soul, and it is not the Colour (which does it), and this

- <sup>1</sup> Read , and for war, p. 110, line 21.
- <sup>2</sup> Read Leam, p. 110, l. 35 (last word).
- <sup>3</sup> Read perhaps \_hatis ... "instruction," p. 110, l. 48 (first word).

(Darkness) which has Colour has no Thought. And the Primal Darkness from which they both come, on account of its (greedy) hunger, harmed the Light which it 'passionately Cf nn desired and ate, and sucked in, and swallowed, and imprisoned xxxvi. l. 17; xliv. l. 16; in its midst, and mixed in its limbs.'

lxxxix. And what is the nature of all of this harmful (Darkness),  $\frac{12XXI}{126}$ seeing that this Darkness, which is from it. confuses us by Primal its Colour, and Satan, who is from it, by his Thought slew Darkness and our the Light, but the Primal Darkness crushed it with its teeth ? Darkness

must be And just as this Darkness is not like itself, so neither is different. the Light (like itself). For this Sun by its Colour delights us, So the Light of and not by its Voice, and the Soul which in his (Mani's) the Sun Teaching is akin to it (i.e., the Sun), delights by means of its and the Light of Voice, and not by its Colour. And how is this Sun wanting the Soul are difin Thought (?), and how does the Darkness not possess Speech ferent: like its original Father ? . . . the creation and learned . . . . the Sun is silent; the to give to them his Refining that he may bring them to the Soul can House of Life. And why does the Moon go on quietly, and speak. why are the stars in silence? If they all come from an P. 113. 1. eloquent Nature, why are they not all eloquent like the 9. Nature from which they come ?

And though Bodies are from the Darkness, as they say, they have Speech and Mind<sup>1</sup> (and) Beauty. and there is no ... and as regards the lightly-moving Luminaries which are from an Element endowed with Speech which shuts up their mouths like a scorpion . . . let them be refuted concerning the Luminaries (and shown) that because they are lamps created for our service, the Sun and Moon are rightly deprived (?) of Speech. For by Speech [our superiority in the The rank of creatures is clearly demonstrated and the Luminaries are] Mosaic account for our service, God . . . [so the Luminaries] are found of the against them, so that though they do not wish it they estab- is the true lish the word which Moses wrote. For when God created one. everything for the service of man, and that he might show that creatures were created to serve him, He did not give them Speech and Mind as (He did) to him that their inferiority Speech is

# lxxxvi S. EPHRAIM'S REFUTATIONS

God's gift might prove about them that they were certainly for service, to man. as, also, the superiority of man proves concerning him that he P. 114. 1. is certainly to be served. And not only harmful creatures did 4. He create for the service of Adam; for it might be thought Harmful creatures that if they were harmful they might be able to cause him show man's harm, on this account God created those creatures which are superiority, and fierce, and those which are terrible, and those which are cruel, only and those which are harmful, in order that the sovereignty harmful after the of Adam might be seen, set over all like that of God. But Fall. he possessed this power over them before he sinned, but they received this power against him after he had sinned. Therefore God said, let us make man in our Image, that is in the Image of His authority, so that just as the authority of God rules over all so also the voke of Adam's lordship had been set over everything.

Man is higher than the Parts of the Light.

P. 115, l. 8.

Let them tell us, therefore-those who speak against the God of Moses-how they speak against that Scripture to the Truth of which they themselves are witnesses. For the Scripture declares that God gave to man dominion and authority over the earth, and behold now . . . [we see] that it is so, but, according to the scripture of the Heretics, it is not only to man that they give honour and dominion, but to all the Parts of the Light, because they say "they are from one Great and Glorious Essence." And because they desired to give worship to those that serve, those Manichæans are sun-worshippers, who have compelled mankind who ought to be served to offer worship to the things of creation. Consider, then, how they are refuted by the things of creation. For it is a fact (lit., found) that they have magnified the Sun and the Moon more than mankind. Let them tell us which is greater-a thing that is excellent by its Light and its Effulgence, or a thing which is excellent by its Reason and Knowledge. For if a thing that is excellent by Light is superior, let them blot out their scriptures and annul their doctrines, and put their words to silence, and deny their faith and sit down and weep for themselves.

Why has the Soul

And why have they not Radiance like fire, if that Radiance is excellent? So that they may also be asked (this question) the Radiance of their kinsman? If, therefore, some one pro- gence like duces a fire in a desert by the rubbing of a flint, or of naries? But man's something else, that he may make there a great flame Soul is from a great heap-of the two, (namely), that great fire greater than 'an which has a great Radiance, and the small mortal who has Effulan excellent Mind, which is the greater? For if the rays P. 118, of the fire have suffered 1 (?) themselves to be confined for 1. 21. a long time, the hidden beams<sup>2</sup> of the Mind (are such that) this creation has no power against them that they should be confined by it. For a lamp which can be confined in the midst of a vessel can prove concerning every Light that exists, that it can be confined in some hollow or other. But there is no hollow to confine the Mind; for it is confined in the body, and more excellent than it; and in the midst of creation, and is more than it; and in the hollow of creation, and it has no power against it; for it is limitless because even unto God who is not limited its extent reaches.

Let them, therefore, either be persuaded honestly, or let If the them be vehemently plied with questions : either man is the Light more honourable than all, and all created things are assigned are mixed in all for his service, or else there is one head (?), the nature of Light, living as they say. Why, then, are the Parts of this Light which creatures why are are in a deaf man, deaf-mutes, and those which are in a blind their man are changed into their opposite (*i.e.*, become Darkness). and chaand those which are in a dumb man are silent, and those different? which are in a scorpion inject poison. And if the Evil (principle) P. 117, l. has prevailed and overcome them, behold in doves and in <sup>19.</sup> lambs the Good Parts are many, why, therefore, are those in a dove not cunning, and those in lambs not wise ? And so it is discovered that Darkness possesses cunning and wisdom . . . because this Darkness is cunning . . . the Good Nature . . . So also at all times the simplicity of that L. 43. Good Nature has been conquered, and is conquered by this cunning of that evil Nature. For it has both power and P. 118.

<sup>1</sup> Read perhaps and for also, p. 116, l. 23.

<sup>2</sup> Read **man**, for **man**, p. 116, l. 25.

# lxxxviii S. EPHRAIM'S REFUTATIONS

wisdom. For a lion shows, and a wolf and a dragon, that they are cunning and crafty, and that they are wise and strong; just as a lamb, together with a dove, shows that they are weak and simple. So that simpleness and weakness show an inclination towards that Nature whose Parts are numerous in them. But if they bring other illustrations (to prove) that the Darkness bears witness to its own weakness,—for it always fails before the Light,—they have (thereby) refuted and discredited the starting-point of their doctrine, though they do not perceive it. For there they relate how the Darkness conquered the Light and 'swallowed it.'

Why the Manichæans can charm serpents and use enchantments.

P. 119.

P. 120.

But, perhaps, they are glorying over this, that they enchant the serpent and charm the scorpion, and "the cunning of the serpent is conquered by Enchantment, and the poison of the scorpion is charmed and conquered with it (i.e., the serpent)." Wise are these investigators whose wisdom has conquered even the cunning of the serpent-that is to say, their wisdom is mocked at by the cunning of the Devil! For the Devil himself is enslaved that he may enslave, and he subjects himself to be their slave so as to become their lord. For he subjects himself in those things which do not harm him in order that they may be subject to him in those things which cause their death. For the Devil himself, on account of his subtlety, enters into the serpent as he was concealed in it from the beginning, and as those of the house of Adam thought that a serpent was speaking with them; and because they were not willing to contemplate the invisible (being), who had taken up his abode in it (*i.e.*, the serpent), they were drawn after the external (audible) voice which called them. But when they thought that they were obeying the serpent, they became the disciples of Satan who was in it, and they did not perceive it. But let us pass on with few words, because there is no time to finish the whole account of the Serpent. But even if we turn from the account of it, we come again to the account of his disciples-as it were from the Serpent to the sons of the Serpent. So since the Devil does everything by means of a serpent, at that time of Enchanting the Devil does not reveal himself that he is there. For he knows that they

flee from him because he is hateful. But he causes it to be supposed concerning the serpent that it is made subject to the Enchantment in order that they may believe that that Enchantment is from God, so that while they are persuaded on account of the serpent to learn Enchantment, they may be persuaded to serve Satan by means of Enchantment.

Let us ask, therefore, the Sons of the Serpent (i.e., the How are Heretics), concerning the serpent as to how it is persuaded, or they unable to how it is enslaved by Enchantment, seeing that other natures, conquer all kinds although they are Sons of the Evil One, as they say, are not of Evil by persuaded by Enchantment. And how is that a single Nature, their Enchantpart of which is conquered and part of it not? If that Enchant- ments? ment is powerful, why did it not enslave all the Parts of the Evil One? And if that Evil One is too powerful for Enchantment, [weak and feeble] is whoever was persuaded. And if the power of the Good (Being) is mixed in the Enchantment and the name of the True (Being) associated with it so that it (the Enchantment) becomes a weapon whereby serpents and scorpions S. Luke x. and all the power of the Enemy may be overcome, then (we may <sup>19</sup>. ask) was there not a single sorcerer or enchanter in the Domain of the Good (Being) who might have gone forth and enchanted that great Dragon which was assaulting them in the beginning ? P. 121. But, perhaps, the Sons of the Light had not yet learnt this Enchantment. And from whom then does this discovery come after a time ? For owing to the lack of this Enchantment perhaps, which had not yet been learnt that All-devouring ' (Serpent, Cf. pp. or Dragon) was not bound which crawled forth from its Domain  $\frac{xxxvi}{1, 17}$ ; and swallowed the innocent ones, the Sons of the Light. And xliv. 1.16; lxxxv.1.4. what authority did Jesus give his disciples to conquer serpents and scorpions-the authority of Enchantment or the authority of Faith? And if Faith is from God, He (thereby) asserts that Enchantment is from Satan. He, therefore, by his cunning arranged such fetters as these, allowing himself to be bound in order to bind; so that when they come to bind him by Enchantment he may turn and bind them by impiety.

<sup>&</sup>lt;sup>1</sup> Lit., "that which sucks in (its prey)"—the word is found in the Hymn of the Soul, see 'Texts and Studies,' Vol. V., part 3, p. 12, 13b, and p. 20, 58b. Wright translated "loud breathing." The rendering given above is based on the passages to which reference is made in the margin.

#### S. EPHRAIM'S REFUTATIONS

And how do they say 'the Primal Man'? For even with regard to the name of this one they go far astray. For they are content to understand the Scriptures in a perverse way. For John i. 4. the passage is written in the Gospel that "the Life is the Light P. 122. of man"; but the Greek Gospel explains that the Life is the Light of men. They have combined and made from the word 'man,' as it is written in the Syriac (the explanation) that this (word) refers to a (single) man, that is the Primal Man, the Father of the Five Shining Ones whom they call ZIWANE (the Bright Ones).

Opinions of Mani and Bardaisan this conflict is not ours. For it is right for us to lift ourselves contrasted. from between two serpents in order that they may fight with one another for the victory which is itself altogether a defeat in other respects. Because Mani was unable to find another way out, he entered, though unwillingly, by the door which Bardaisan opened.

For because they saw that this Body is well put together. Their views and that its seven senses are arranged in order, and that there about the making of is in the heart an instrument for the impulses of the Soul, and the Body. that there is in the tongue a harp of speech, they were ashamed to speak blasphemy against it (i.e., the Body) in plain terms. and they had recourse to cunning, and divided it into two parts. But they suppose that its nature (?) is from Evil, and its workmanship from the Archons, and the cause of its arrangement is P. 123. from Wisdom. And she (i.e., Wisdom) showed an image of her own beauty to the Archons, and to the Governors, and she deceived them thereby so that when they were stirred up to make (something) in imitation of what they saw, each of them should give from his treasure whatever he had; and that owing to this cause their treasures should be emptied of what they had snatched away.

> And since Mani saw in this place that he was not able to cross the river at any other place, he was forced to come and cross where Bardaisan crossed. For he, too. spoke thus concerning

> <sup>1</sup> Ephraim means that the Syriac word may be taken either as singular or plural.

the Primal Man: "By means of the image which he showed to the Sons of the Darkness he compelled them."

And because here they both say the same thing, the same Their thing may be said against them both, so that by means of refuted the Truth which is not divided against itself, the two divided by Scripones may be overcome, (the two) who in this passage have clothed themselves with (a semblance of) agreement against the Truth. But a single passage which the true Apostle spoke dissolves their fabrications without trouble. For he said that 'your Bodies are temples of God, and whoever shall destroy 1 Cor. vi. the temple of God, him will God destroy.' If, therefore, the 19. Body belongs to corruption, as they say, who cut off hope as 16, 17. regards their Bodies, why is he destroyed who destroys it, seeing P. 124. that even when he does not destroy it the Body pertains to corruption? But if he is destroyed who destroys it, it is clear that its Architect and Regulator is God, and not the Sons of the Darkness as Mani said, nor the foolish Governors as Bardaisan said.

THE END OF THE FOURTH DISCOURSE.

xci

# THE FIFTH DISCOURSE AGAINST THE FALSE TEACHINGS.

True, unlike false. obedience will not listen to seductive Heresy.

P. 124, l. 38.

BUT true obedience is the likeness of a pure betrothed (maiden), who is not drawn after the voices of strangers; and the ear which turns aside a little from the Truth is like the Adulteress who turns aside from her consort: and the ear which is led to all Teachings is like the harlot who is persuaded by every one who calls her. Let us, therefore, refute that erring obedience which is infected by the words of the liar, which, instead of the name of the true Bridegroom, loves the name of its corrupter. For it has consented that the name of Mani should be proclaimed over it, and not the name of the Messiah.

See how Mani, the great heretics. is refuted by Ezek. viii.

P. 125, 1. 18.

Ezek, viii. 8.

And because this is the Teaching which comes from the last of the party of Marcion and Valentinus and Bardaisan and he is the last of all, that is to say, the dregs, lower than that above him, so this one (i.e., Mani) is more abominable than those before him. But in the evil times of the world this Teaching has sprung up in the world's latter time. And because it has fought much against the Truth, let us speak a little against it, and it is not we, but the Truth which speaks against it. But the substance of this Teaching while appearing small and insignificant to those simple ones who are not acquainted with it is like the hole which the Blessed Ezekiel saw in the wall. For though that hole was insignificant and small, great evils and numerous abominations and the secret things of shame were inside it. But that passage (of Scripture) which commanded Ezekiel to dig in the wall which was a veil over the hateful things, by the power of that holy passage, let us also remove the veil of this foul teaching so that the hated things inside it may be exposed.

xcii

But I do not wish to speak of all of them because they are P. 126. unclean, just as the holy Prophet was unable to make his mouth a channel for the hateful filth. . . .

But let us be like the illustrious Prophet (observing) how, as often as it was possible for him to say (something), he said (it); also (let us observe) what he said, also that he did not (utter) all these things, but only some of them, those things which are omitted being intelligible to the wise by means of these things which are uttered. Therefore the holy Voice commanded Ezek. viii. the Prophet obedient in everything (and said) 'go in and see the  $^{9, 10.}$ great abominations which they are doing here.' And he went in and saw all the idols of the House of Israel portraved on the wall. So also Mani painted in colours on a scroll - as some Mani's of his disciples say-the likenesses of the wickedness which he paintings. created out of his mind, placing on hideous (pictures) the name of the Sons of the Darkness that it might declare to his disciples the ugliness of the Darkness that they might abhor it, and placing on beautiful things the name of the Sons of the Light "in order that its beauty may in itself indicate to them that they should P. 127. desire it," as he said, "I have written them in books and pictured them in colours ; let him who hears them in words also see them in an image, and let him who is unable to learn them from . . . learn them from pictures." And perhaps he actually worships these likenesses which are pictured there.

But the Voice said again to the Prophet: 'Turn again and Ezek. viii. see greater abominations than these '; and he went in and saw women sitting and weeping for Tammuz. And wherein was this abomination greater than the first ones except that those images of heathenism were considered to be images of the living God, whereas here Tammuz is being worshipped and bewailed, idle and adulterous as he is ? So on this account this abomination was greater than those. And, therefore, corresponding to those vain mourning women who were bewailing the god Tammuz who was slain on account of his adultery by a wild boar,—whom, moreover, they suppose to be a god,—come see here also those Maniidle women of the party of Mani—those whom they call 'the Righteous Ones' (ZADDIQĀTHĀ), because they multiply wickedness. For they also are idle, and sit on account of the Bright

### S. EPHRAIM'S REFUTATIONS

Ones (ZIWÂNE), the Sons of the Light, "whom the Darkness came forth and swallowed."

Ezek. viii. 15. 16.

Again He who commanded said to him who was commanded : "Turn again and see greater abominations than these"; and he went in and saw between the porch and the altar-for beside the porch was built the altar of their offerings-" about twentyfive men with their backs to the Temple of the Lord." But by the word 'backs' he means their nakedness. And by reason of this ignominy which they displayed over against the Temple of the Holy One, this sin was greater than the first ones, and the middle ones; and these, it is said, were rising early and worshipping the Sun. And in the case of these it is written Manichæan that they worshipped only the Sun; but Mani went on to worship teach his disciples to worship the Moon. For they worship the of the Lumi-Sun and the Moon, luminaries by which those who worship naries. them become dark. But when the Sun comes to the West P. 129. they worship the West, as do the Marcionites their brethren. For it was right that by this worship the common kinship should be manifested.<sup>1</sup> And because the name of . . .

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who said . . . that a place (?) limits him who can be limited ; L. 20. they wish (?) to flee from him. . . . For if the heaven is L. 27. enclosed (?) by a gulf which any one wishes to cross . . . how much more exceedingly is He in every place whom L. 33. gulfs and places are not able (to contain)! But these abomina-Mani's teaching tions which Ezekiel saw, perhaps they are allegories. the Maniabout an all conchæans believe thus. For he assumed at the beginning two taining Entities and two Domains, and two Elements, and two Roots. Space. Let him, therefore, be asked about the two if there are only two; for each of these two because it is a single thing, must be alto-P. 130, 1. 4. gether like itself. But if there is in it anything which is not like it, it is falsely called one. For it is clear that that thing which is not like it in nature is not part of its nature. Let us hear, therefore, when he explains (the change of) one into many which are not like it in nature, nor is it like them, nor are these like those. And first of all he assumes a Space, and how is a Space

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like God? For one limits and the other is unlimited; and one confines and the other is not confined ; and the one has Personality and Knowledge and Power and Wisdom, and in Him (?) are Grace and Freedom, and the other has none of these things, though concerning the nature of the Space there is an undeniably great discussion. For not only is the Space not like God, but [neither is it like] itself (i.e., homogeneous), (being) Cf. p dark and luminous as they say it is there. And let the dis-<sup>1xxvi</sup>. cussion be choked by means of inquiry, and this is the noose which they have thrown round their own necks. For let them P. 131. be asked concerning that Space, whether half of it is dark and half of it luminous, and whether half of it is good and half of it is evil, and whether its sides which are towards the Good are like the Good, and its gulfs which are towards the Bitter are like the Darkness. If they say that the half of it towards the Good is Good, and the half of it towards the Evil is Evil, this is difficult to accept; for since that Space which confines both of them is one, how is half of it good, and half of it evil ? For they cannot make two (separate) Spaces, and suppose a third Space between Space and Space. Concerning the property of this third Space there is a third inquiry as to what it is, and whose it is, and whom it resembles. For of necessity, that Space which confines is one, and many differences and boundaries are found in the midst of it. For boundaries do not bound and limit Space as if it came to an end, but they bound things in the midst of Space, that is to say, either houses or cities or lands or mountains or plains or kingdoms or peoples who are bounded one with another by the sea or P. 132. dry land.

But if they say that that Space is altogether the same (*i.e.*, homogeneous), though (?) it is stretched over the Good and over the Evil, it is clear that either it belongs to both of them or that both of them belong to it. For by the one yoke which fell upon the two Entities they have become subject to those two, (namely), the great yoke which ruled over them (?) And, therefore, even the distinct are not distinct. For the equal yoke cast upon them does not allow them to escape from being themselves conformed to its equality, except in this respect, (namely),

that a person who is in the midst of Space cannot occupy the whole of that Space.

And if it be not so, fashion in thy mind that whoever is in the midst of that Space, and has a body must necessarily ' be limited also. For the place which limits him is greater than he is. But anything which is not in Space cannot be limited; there is no Space to limit it.

Bardaisan's Space are impious.

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And on this account that pre-eminence which the Teachings Hymns to give to Space, the true Teaching gives to God, because He is His own Space. For greater are the praises which Bardaisan uttered concerning Space than those which he uttered concerning the God in the midst of Space, which (praises) are not suitable for Space, but for God. For if they are suitable for Space their P. 133, l. Space is found to be more excellent than their God. But the true word (i.e., piety) demands praises as it demands acts of worship, and presents them to the one great and adorable (Being). For as it is not right to worship idols that there may not be many gods with the One, so it is not right to bestow the title of 'Existence' on Space along with God. And as it is not right to postulate another power which is able to command God, so it is not right to postulate a Space which is able to limit God. For if He is made subservient in one respect, this is a great blasphemy. For, as He does not command all if He is commanded, so He does not limit all if He is limited. For if the (title of) Commander is necessary to His lordship, the (title of) Space is also necessary. For if all commanders are under His command, as they say, all P. 134. places too are included within His greatness, as we say, that is, as the Truth requires.

Mani makes God depend upon a Luminous Earth.

Is. xlv. 18.

But he went on to say that that God has also a Luminous Earth, and that He dwells upon it. And as he made Him depend upon Space, so he made Him depend upon an Earth. For he did not say that that Earth was a thing made and arranged for the sake of His possessions : as the true Prophet said concerning the true God : 'not in vain did he create it, but that His Creation might dwell in it.' And as He made the Earth for the lower beings He made Heavens for the higher beings, and those things and these (exist) for the sake of beings

<sup>1</sup> Read perhaps area for ana, p. 132, l. 34.

made and created, spiritual and corporeal. For He before His creation was not dependent upon a Heaven on which to dwell, nor upon a Space (or Domain) within which to be.

But as for Mani and Marcion, the one before, the other after, God and with Bardaisan in the middle, one inquiry is directed against in the the three of them. But let Marcion be asked first as (being) Heresies. the first-if those Heavens actually exist for the Stranger it is Answers to the clear that he is not one Entity, but two unlike one another. opinion of Marcion. And if a Space surrounds him, then again there are three Entities, and the Space is not like the Heavens, nor do they both resemble God. God is found to be weak and inferior to the two of them. P. 135, 1. For it is found that a Space surrounds him as being an inferior, <sup>14</sup>. and that the Heavens bear him up as being weak, not to mention of Mani, other things which we shall not give at length, which indeed and of Bardairefute Mani also. For he names a Space and an Earth san. along with God as an actual existence. But Bardaisan (who was) in the middle and (was) clever, chose one and rejected the other; and this (he did) in order that he might thereby refute his neighbour, and he did not know that that of which he was ashamed is the companion of that which he affirmed. For he said concerning God that He is in the midst of Space, but he does not [attribute actual existence to the Heavens as Marcion did L. 41. nor to a Luminous Earth as Mani].... [Yet in his Teaching like them he limited God. For he made Space support God L. 48. and he did not know that there is something outside God which P. 136. surrounds him; (and that) there is something beneath God which bears him up. . . . a self existent Space like God. For L. 11. both of them exist also, so that either the latter was dissolved like the former, or the former was established like the latter.

But, again, Mani goes on to make many things, five Natures Again, which he calls ZIWÂNE (the Bright Ones). And how, if he assumes Mani two Roots, can there be many (beings) confined in the midst speak of his Five of each of them? For how from [one source can such diverse Elements objects come as Light and Water, Wind and Fire?]... These as coming show concerning their nature as also Water and Light show that  $\frac{\text{Root}?}{\text{their Root}}$ their Root is not a single one. The fashioner of this Teaching L. 39. was foolish even if he was clever. For he says (there are) two

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#### S. EPHRAIM'S REFUTATIONS xeviii

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P. 137. Roots that we (?) may not say to him as Bardaisan said, (namely, that there are) five Roots (one) above (the other). .

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L. 18. divide one Nature into many Natures those which are composite. . . . And this is the refutation of those two [that Water and Fire and the other Bright Natures would injure one another if they existed together as neighbours]... without the contact L. 23. of the Darkness which he represents as the opposite of the Entities, those Entities are found to be injurers of one another if they are really in existence. For thus their Existence demands, and so experience proves. But if they were created P. 138. from nothing, the Will of the Maker is able to make them be at peace with one another, and to part<sup>1</sup> them (in anger) one from another, when they were injuring, and being injured.

Howcould the Entities be in contact with one the Space was infinite ?

And, therefore, let us inquire briefly concerning these two Roots, leaving on one side many questionings in their statements, (let us ask) whether they (i.e., the Entities) were in another if contact with one another, or far from one another, or whether one was below or above the other. And if he says that one was opposite to the other, then Marcion and Bardaisan are more subtle than he. For Bardaisan supposes that the Darkness was beneath, below everything; and Marcion represents the Stranger as being above everything. Therefore (it may be said). that if that Space in which they all dwell is one, and the length of that Space is immeasurable, and its breadth infinite. what (is meant by saying) that all those Entities were dwelling in the same neighbourhood, and one above the other or one behind the other ? Was there not a chance that they would be scattered and be far from one another in that Space which is infinite ?

Why the False Teachers have affinities with one another.

So this proves concerning their Teaching that it is the elaborate arrangement of men. For the cause of this nearness of their Gods who are near to one another is evidently this, (namely), that it is because the false (Teachers) are near to one another; on this account they bring their Gods together. And because they are imprisoned in the midst of one hollow of

<sup>1</sup> Or perhaps "make them distant," see note (a), p. 138.

Creation, therefore they have imprisoned their Gods within one Space. And because they are not able to go outside of P. 139, I. this world, lest the argument should be brought against them 'Whence did you perceive their Gods'? they have managed to construct causes which result in their Gods being in the midst of this world so that the effect might be that from these Gods they received the revealed Teaching concerning their secrets. And as children who play on a wide staircase, when one sits on the lowest step his companion, in order to anger him, sits on the middle step, and in order to resist both another sits on the upper step, even such are the heralds of Error. To P. 140. resist each other they have named Places some of which are more compressed (*i.e.*, lower) than others, and Gods who are higher than their companions. In the sport of children the (same) story (?) is found. For children who are older than one another have ranks one above another. But they (the Teachers) have named empty Domains and idle Gods who do not exist, and futile stories which have no root.

And because Mani saw that before him his two elder In Mani's brethren, namely Marcion and Bardaisan, that one had said, his two 'below' and the other 'above'—because he saw that if he Roots are placed said 'below,' that had been said; and if he said 'above,' he 'opposite saw that it was not new (lit., ancient), not knowing how he another should represent the two Entities which he introduced, when on a level.'

For he, too, prophesied by the spirit of his brethren, and The False [the afore-mentioned . . .]  $H\bar{\upsilon}L\bar{E}^2$  (i.e., Matter) is found in all of Teaching about them, for it is only in the Church that it is not found. And if  $H\bar{\upsilon}L\bar{E}$ . H $\bar{\upsilon}L\bar{\Sigma}$  belongs to the evil Existence as they affirm [and because the Church does not preach  $H\bar{\upsilon}L\bar{E}$  in the Church,  $H\bar{\upsilon}L\bar{E}$  is not in the Church, because it is not in the Scriptures of the Church], among all of them it (i.e.,  $H\bar{\upsilon}L\bar{E}$ ) is altogether because it is all P. 141, found in their Scriptures.

xcix

<sup>&</sup>lt;sup>1</sup> I.e., Had placed the Entities one below the other.

<sup>&</sup>lt;sup>2</sup> Cf. p. lxiii. l. 6:

## S. EPHRAIM'S REFUTATIONS

Why did Marcion HULE into his

P. 142.

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And if Mani and Bardaisan have called the Maker God, introduce perhaps a way might have come to them to call HULE also (God). For it is the cause of the Making as they say. As for Marcion Teaching? who compelled him to rend again his tunic and dance with the wanton. . . ? For if he says concerning the Stranger that he is not the Maker this would be sufficient to put him in error. For he said that the Good One came-he who did not make (things)-and gave life to the Sons of the Maker; and because he had no property in the realm of the Creator it would not be necessary for him to undertake the cause of HULE. And if in order to show that the Maker tricked  $H\overline{U}L\overline{E}$  the Stranger Himself did not keep faith with him when he came, and transferred by fasting and prayer the bodies which were from HULE, and after he worked all this work in them he sent them by death to the realm of HULE, he removed them without compensating the Maker in that he raised the bodies of Enoch and Elijah to Heaven, and promised resurrection in his Scriptures as He said to Daniel, ' Go, rest till the end, and thou shalt Dan. xii. stand in thy time at the end of the days.' And who forced Marcion to introduce the subject of HULE except HULE herself. For she who is preached could not fail to make a revelation concerning her name by the mouth of her Preachers.

And, therefore, this  $H\bar{\tau}L\bar{E}$  which is found in them all is a sign The subject of set upon all of them, so that by one sign set upon all of them HULE they may be known to be all one. But wild asses are weak being common against a strong lion. When they see him they verily gather to the Teaching against him as one who is strong, and victorious, but he rends of the three, the one and as for the many who have gathered, he scatters all refutation of them by means of one. The Truth also in its splendour of one is the refuta-tion of all. when it conquers one of the false (Teachers), by means of that one who fails, defeats all those who have gathered together. For all who are in Error are limbs one of another. But when a body is caught by one of its limbs, the limbs also which are P. 143. not caught are caught by the one which is caught. For it is written concerning those former deceivers, "All those who have S. John x. 8. come are thieves and robbers." But blessed is he who is able to bear insult (lit., that which stirs indignation), and blessed is he again whom their insult does not reach at all, so as to perturb him.

But what insult is greater than this of the Heretics who What say that the Good is "refined little by little and goes up"? O the the unspeakable madness! For it would be right that some pose that Good is other Good should be *added* to the first in order that the Evil refined Constituent might be weaker so that it might not prevail over up! it and drown the world. But they are like fruits whose exterior, when they are dry, deceives those who see them. But when they are squeezed between two hard things, then the dryness within them is convincingly revealed. These (men) also are set between two true words so that all their long fabrication is dissolved briefly. P. 144.

For if the Evil which is mixed in us, as they say, injures How the evil Constituent us, then one of these two things can be, either that that Evil can stituent be separated from us that it may not hurt us, or the Good Con- could be constituent may increase in us so that the Evil which is in us quered. may be weakened so that it may not kill us. But I had wished to repeat this statement, (?) not that when it is repeated the Hearer gains power. . . because those Hearers whose faithful- L 28. ness has opened their ears even from one . . . receive it. But such Hearers . . .

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If, therefore, . . . is mixed in the Evil Element, the Souls P. 145, 1. are existing in an evil condition, how can they exist in a good condition when the force of Evil increases in them? For in pro-Good portion as the Good (Element) 'is refined and goes up,' so the  $_{\rm up,''how}^{\rm (goes}$ Evil (Element) becomes fierce,' and goes down. And just as that  $_{\rm Evil}^{\rm can the}$ Good which has been 'refined,' and has 'gone up' is . . and conquered victorious (?) and reigns, so that other Good which is left behind is [defeated]<sup>2</sup> and stifled. For the victory which is gained by those Souls who have been 'refined,' and have 'gone up' has (only) increased the defeat of those Souls who are left behind. For in proportion as all (?) the Parts of the Light have been mixed as one . . . in Evil they would lessen the Evil by their quantity so that it might not stifle them. Therefore, just as

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<sup>&</sup>lt;sup>2</sup> Read . p. 145, l. 31 (first word).

those Souls which are 'refined and go up,' are victorious and exultant (?) so those Souls which are left behind are defeated <sup>1</sup> and stifled; but not even now are the Souls able to be refined, and to go up because the Foulness of Evil lies heavily upon them.

No Power akin to the Souls could deliver them without being overwhelmed.

P. 146.

Because that other Power (of Good) comes and is not confused, it is clear that it is not of the same nature as these Souls which are stifled. And instead of these Souls coming who struggled with the Evil, why at the first did not that Power come whose nature cannot be overwhelmed by 'the Floods of Evil'? But if that Power is found to be of the same nature as those Souls that are overwhelmed, it is evident without dispute that by means of that Foulness which 'intoxicated them he who comes is perturbed.<sup>2</sup>

If the Body is essentially Evil, Truth cannot come from Teachers clothed with such a Body?

P. 147, l. 9.

And, therefore, accordingly to this infallible refutation and undeniable evidence and unanswerable demonstration and experience which neither errs nor causes to err, Marcion, too, and Mani and Bardaisan, because they were clothed with the Body which they represent as from the Element of Evil, were unable to be good in it, because, as they say, it is from the Evil One, nor (could they be) upright, because it is vicious; nor (could they be) true, because it lies; nor (could they be) pure, because it is turbid. And let them not be angry because these things have been spoken against them by us. For their mouth overthrows them, not our tongue; and their Teaching, not our Will; and their Error, not our free Choice. For they said that the Body comes from the Element of Evil and lies: and it is clear that because their Souls were playing on this hateful harp, the 'intoxicating Foulness of the Body' did not allow the melody of Truth to be played on its strings. And, therefore, they have decided against themselves that they are preachers of Error, owing to the fact that they are mixed in the Body which comes from Error according to their decision. For it (*i.e.*, the Body) speaks against them.

The orthodox But if, as we say, the Soul is able by means of the senses

<sup>2</sup> Read **1** ...., p. 146, l. 33 (first word).

cii

of the Body to hear the Truth, and to speak what is right,-for teaching to us, who are Sons of the Church, the function of teaching properly belongs, inasmuch as we confess, according to the Preaching is the instrument of the Prophets and Apostles, that the Body is akin to all the and partbeauties of the Soul, and is a partner with it in all good things, ner of the Soul, since it is able to learn by means of it, and teach by means of it,--it (i.e., the Body) is, as it were, a trumpet for it; for by its (i.e., the Body's) mouth, it (i.e., the Soul) preaches Truth in the World, and it is a pure harp for it, by means of which it sounds forth Truth in creation. For along with it (i.e., the Body) the P. 148, J. Soul is adorned just as along with it the Soul is defiled. For <sup>15</sup>. they are alike in the matter of gain and loss, in every respect like friends they suit one another. For (they come) to the struggle like companions and to the (victor's) crown as partners, even if it is thought that it (i.e., the Soul) contends in it (i.e., the Body) against it. But it does not escape the notice of a wise (Hearer) that the triumph is on behalf of both. For when the Body is chaste and the Soul chaste it is a common gain, just as also when the Soul is impure and the Body impure it is a common loss. And nature shows about this that when they are foul they are both called by one Evil name, and when they are fair they are both called by one good name. And if both . . . that they both teach . . . For it is the speech P. 149, 11. of it all. And when it (i.e., the Soul) is . . . it (i.e., the Body)<sup>1, 4, 8.</sup> is. . . . For . . . which are from them and in them and other Ll. 11, 14. things which are not from them are not spoken convincingly (?) against them. . . . Obedience . . by persuasion . . in him Ll. 18, 20. who is not persuaded. For by the visible limbs of the Body the invisible movements of the Mind (are known. . . .)

For just as the Body is beside (?) its real (?) Shadow so also The the Soul is beside the Body. For the Shade (?) of the Body depends has no power apart from its Body, upon its movement (*it is* on the Body, but dependent), nor has the Body any power apart from the Soul, Body and upon its guidance in everything . . .

And, perhaps, because of . . . which is between the Body  $\stackrel{\text{one.}}{P.150}$ , 1. and the Soul there is this . . . Shadow so that by the visible <sup>12</sup>. Shade the invisible strife may be scattered. For if the Shade

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### S. EPHRAIM'S REFUTATIONS

[shows itself the servant of the Body] . . . the Body, too, proclaims who can influence it according to its power. For they teach by means of one another that in teaching . . . But the symbols (?) . . . which thou hast heard are not in the case of everything. For behold the real Body. . . .

L. 37.

P. 151.

Why is the Shadow loved just as also the Body is loved ? No, and why not ?—because the Shadow is not able to hear and see like the Body. But the Body lives with the Soul. . . . For . . . spring up and are seen by means of it. For the Shadow cannot see or hear, either with the Body or apart from it. But the Body sees without its Shadow, without it it (*i.e.*, the Body) hears and speaks; it does not exist with it and by means of it; it does not ' hang in it when it is weary. But the Soul and the Body exist one in the other, and one of them cannot exist apart from its companion.

See, further, the intimacy of Soul and Body.

But let us introduce subjects into the midst of other subjects in order that they all may tend to edification. Let us ask the Heretics who lay hold of the Soul and leave the Body, though the Soul in its love and conduct has not forsaken the Body. But the Body exists between the two of them-between the Soul and the Shadow-one invisible within, the other outside it-they are both bound in this middle vessel. The Shadow is the contemptible object, but the Soul is the glorious object. But if the Body is something dependent, it is not dependent on the Shadow that it should borrow anything from the Shades. For it uses its own limbs as real objects. But the Soul which is great and perfect, how is it altogether dependent on the Body ? For it can do nothing without it. For hearing enters into it by the ears, smell comes to it by the body's inhalation, it (i.e., the Soul) sees forms through the Body's eyes, it tries tastes with the Body's mouth, with the Body's heart it discerns knowledge, and with the whole of it all manner of things. By the touch of its fingers it obtains a great and subtle perception, it touches with the finger the veins,<sup>2</sup> and learns things that are invisible. It describes everything that

<sup>1</sup> ~1, p. 151, l. 13, seems to belong to ~1 &, l. 12.

<sup>2</sup> Read , p. 152, l. 15 (last word).

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**P.** 152.

This acuteness of the Physician's touch.

is in a diseased Body as if it (i.e., the Soul) had entered into it. It describes to the sick man invisible things that are concealed in him. From it he learns (the truth) concerning his ailment which he has, [the sick one does not cease to understand, the finger becomes as it were the speaking mouth;] when it calls, no one L. 28. hears, for it calls quite silently; it speaks with him, while those who are near at hand hear it not. It describes to him his suffering and recounts to him his trouble. And there is a passage where he said deceitfully, Likewise when the end comes, the Soul learns all these perceptions by means of the Body; and just as these things which are here are learnt by means of it, so likewise these things which are to come are acquired in conjunction with it. And if these things which are to come are more subtle than the Body in accordance with the places P. 153. (in which they are), so it (i.e., the Body) will undergo change. For that Will which made it gross for the gross purpose which is here present, made for it that Spiritual abode which is yonder. When Elijah was on the Earth he lived as an earthly Elijah's one, and he was taken up to the Spiritual (abode) . . . from taken to the earthly (sphere) . . . above the Heavens. For during Heaven. forty days he disciplined his body by the rigour of fasting . . . L. 18. he did not hunger nor did he thirst when he was running . . . L. 21. in the Body after him . . . L. 25.

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[who... true from the Scriptures for he receives the truth by L. 37. Experience, and whoever is true, from the ... Scriptures declares the truth]. For the Mind was sufficient for the Soul apart from the Body; the Mind does not find the Body apart from the Soul; the Soul was not sufficient for it; it acquired P. 154. Understanding on account of the Body, nor does the Body bring it to an end since by means of its Soul it (*i.e.*, the Body) acquired Animal-Life, by means of one another they acquire for one another, and they are a mirror of one another. And just as they both perceived each other by the Mixing of both of them together, so also by means of death they both forget each other.

If the Soul has Thought without the Body, has it need also ? Why did the Soul And if motion and action exist, it is likewise not in need of the put on the Body. And if it is not in need (of it), how was it compelled <sup>Body</sup>? to clothe itself with the Body? And if it clothed itself (with the Body) because it was compelled, it (*i.e.*, the Soul) awaits it (*i.e.*, the Body) in the Resurrection so that in both worlds it (*i.e.*, the Body) may be to it (*i.e.*, the Soul) a brother and a servant and a companion.

But if it has a Soul of its Nature (?) why is it dependent upon an alien (Body)? And if it pleased the Animal-Life to put on the Coat of Skin, over whom is its skin (laid), since its skin is related to skin? How pleasing it was to the subtle Nature of the Soul to put on the gross Coat of the vile Body? But it was vile according to their account. But it was not vile because the Soul praises him who clothed it with the rational <sup>1</sup> covering of intelligent Senses in order that one might regulate the other by Knowledge.

And what can give it that alien Sense which is mixed in it, seeing that, as they say, it is an alien nature ? And if it is alien it is opposed to it. But, if he had given it blindness (?) and not sight he would then be depriving it of sight.

The Body For the Body has a Shadow; as a despised thing it . . . it, ignores the it does not call it (*i.e.*, the Shadow) into its good things nor Shadow: bring it into its evil things. But what has happened to the why is the Soul [that it made the Body its companion, and makes it such an intimate intimate . . ?]

' vile ' And even the dream which it (i.e., the Soul) sees apart from Body ? it (i.e., the Body) when it (i.e., the Body) is asleep, when it L. 33. awakens and . . . [the Soul requires the Body to tell of the dream it has seen; the dream really comes from both of them]. The dream, therefore, which it sees apart from the Body L. 43. the Soul does not (really) see apart from it; by it (i.e., the Body) and with it and in the midst of it and in . . . [the Soul has its dream] . . . [they depend upon each other, in slumber and P. 156, l. 6. in sleep they are not separated from one another] since they are mingled with each other. But in death . . . they are L. 12. separated, and . . . from one another-as they were mixed together [in hope . . . on their Resurrection-since they have their Resurrection as a dream so that just as after their sleep

Recollection (?) comes to both, so after death. . . .]

<sup>1</sup> Read *rel. l.s.*, p. 155, l. 3 (first word).

P. 155.

cvi

(And when) the Body has slumbered the Soul forgets that it is in its . . . when . . . it sees [gold], and yet it is not L 28. gold, it sees silver, and yet it is not silver, it does not know itself where it goes astray . . . with its (i.e., the Body's) senses, L. 34. and it becomes like the pure (ideal form) (?) which he left behind . . .

[And above (in the other world) if its companion left it when rational and went to sleep, it lost all its memory,-when it entered the Body and was clothed with the senses, then it gained perception, and it sees even in a dream because it has the Body; but it loses its senses in death.<sup>1</sup> Nor does that thing left behind (SHARKANA) P. 157 come to it. For if sleep deprived<sup>2</sup> the SHARKANA of all its memory, would not death . . . as it is simple too. How did the Soul enter the Body and put on its grossness . . . For it is correctly clear that the Body does not help the Soul's going up, Ll. 27, 28. which he ascribes to it, nor does it receive from it its going up, which he proclaims . . . What then can be the cause of the Soul's coming down from the House of Light, so that it is born into the gross body?]

But as for the Soul . . . of its house perturbs it, as they L. 38. say, and all its search (?) belongs to blasphemy, and all its fullness belongs to deficiency, for "the pure Soul came into the turbid Body, so that though it was a thing which was not deficient it gained through it (i.e., the Body) very great deficiency." P. 158.

For if the Soul came from a Place, as they say, who know not what they say, how and why is it not able to return Difficulto its natural Place? For if it was sent forth when a child <sup>s</sup> ties in the Teaching it was here that it received Understanding, and that Place about the which was deprived of Intelligence was abandoned (?) by it. Soul's pre-existence And if when it was possessed of Knowledge it was conducted and its entrance And into the (on its way) how did it leave Understanding behind? if the Body perturbed it and (so) it forgot, as long as it is <sup>Body.</sup> (associated) with the Body it is forgetful.

And if it is forgetful how do the false (Teachers) teach it to

1 Read perhaps ~ hans, p. 157, l. 2.

<sup>2</sup> Read perhaps **Las**, p. 157, l. 7.

<sup>3</sup> There seems to be an allusion here to the opening lines of the Hymn of the Soul; see 'Texts and Studies,' Vol. V, part 3.

remember anything that it has forgotten? It actually lost its Knowledge and a borrowed Voice teaches it (again), it lost all its Understanding, and a Buzzing (sound) in the ear makes it remember! And how does the Body not perturb that Voice which teaches it, seeing that it stands between two Bodies, (namely), between the speaker and the hearer; for it goes out of the mouth of the Body and enters the ear of the Body. And if the feeble voice of the teaching is not drowned in (passing through) the innumerable ears of the Hearers, that is to say, is not confused so as to proclaim Error instead of Truth,for, as they suppose, they proclaim Truth to their Hearers,-how much more, therefore, would the Soul which is stronger than words be able to purify the Body in which it dwells, if it (dwells) in it without uncleanness ! For, moreover, one Soul has no need of another Soul to learn or to teach. For as wild beasts are not dependent on one another because that animal-life is part of their nature, so one (Soul) is not dependent upon another in (the matter of) Knowledge, because their essential Knowledge is the same, if, as they say, the Essence of all the Souls is one. But if their Knowledge is not one their Essence is not one.

A11 But in all refutations the same Truth conquers, and is teachers crowned, in that if the Soul is conquered by the Body, much being clothed more would teaching fail (given) through the ear. And if with Bodies teaching does not fail, much more does the Soul not fail. 0 their let not, therefore, the heretics teach, for teaching is futile. (?) teaching must have must have the nature For if the teacher does not err, how does the teaching err, seeing of the that they are both clothed with Bodies ? And if teacher and Body's teaching are from one Root and both are covered with the Root. flesh, how is one bitter and another pleasant, (how does) one **P**. 160. 1. 5. go astray, and another teach, one wander and another guide ? And if their Root is pleasant and (yet) their perturbation is bitter, either they are bitter like the Body or pleasant like the good (Root), or they are all [bitter, and one of them is not sweet] ... or one of them does not remember. For how does he L 21. escape who escapes, and what is the cause that he (finds release) if they are all from one family, and from an Entity. . . . ?

L. 29.

P. 159.

And how is it a single Existence when there is from it one

good and another (evil). If there is Recollection in all the How can Root, then there is [no] Error in all the Essence. And as for  $\frac{\text{diverse}}{\text{Souls}}$ the Sons of this Essence how does one fail and another con- come from a single quer ?--- their Essence is not the same. For how does he err Root ? who errs, and his companion who is with him not err if his nature is akin (to the nature of the other)? If they are from [the same] nature, in the contest they are companions. And if on account of this Body with which he is clothed, he goes P. 161, 1. astray and . . . then how does his teacher who is clothed with the Body [not] go astray like him? And if the teacher ... [in spite of the body] is able to teach ... he shows concerning his Soul that he exists from its power. . . For he knows that if he taught like his companion, he would be abased. And how does he teach us. . . . that Evil is not the same since L. 20. from it comes one who is fierce also . . . in its part which is fierce (and) in the part which . . . it conquers.

How do the false (Teachers) teach Abodes and Places ? The pre-And the Places are fashioned in their (?) minds, and are not Soul and seen (?). If the Soul has come from a Place, how did it forget its Place. its Place? But if the Body perturbed it, and it forgot its permanent Place in which it dwelt, how . . And the Body L. 39. does not perturb the images (?) of the mind.

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But if a quantity of wine intoxicates and leads astray, P. 162, I. how (much more) will a quantity of Error intoxicate and lead  $^{18}$ . The astray! But if, as they say, the number of Souls constantly Teaching becomes less from day to day because they are 'refined and about a congo up,' how are those Souls that are left behind able to con-tinuous quer seeing that they are left [in the midst of a quantity of of Souls Evil which they are not able to conquer?] Why [do they not all leaves those rejoin forces against the Evil?] Is it not clear to the blind, that maining behind to when a king goes to fight a fierce battle with a numerous force be over. ... [he unites his force with] other forces. . ? [Though] whelmed by Evil. therefore kings wisely add . . . to their forces, in this battle which, as they say, is fiercer than these battles of ours, P. 163, l. see how the number of the Souls grows foolishly less!

But consider how foolish is the wisdom of the Teaching, The right nor do they know how to hide their falsehood. But how is method

for separa- Falsehood able to hide from the face of Truth ? For instead ting Good and Evil, of that which they assert, (namely), "lo, the Good is refined, and goes up," it would be right that the Evil should consume away and be removed little by little and cast into another place. For in this way there would have been advantage to both sides. For that Evil which was removed hence (?) would not be able to conquer on account of its defeat, and that Evil which was left behind could have been easily conquered on account of its smallness. For in proportion as the Particles of the Evil were plucked up from day to day and removed, so the Particles of the Good would have been strengthened from hour to hour, and would have conquered.

Instead of a Separation by a the Évil Constituent been lessened by increasing the Good Constituent. P. 164, 1. 21.

But instead of these two desirable things which I have just mentioned, lo, on the contrary two hateful things are done. For bad plan, the Good Particles which have been refined are tormented and then they escape, and the Parts which remain, see, they are could have tormented and are unable to escape. For their smallness is swallowed up in the abundance of the Evil. As for those, therefore, who say that Evil and Good are mixed together, and that these Constituents conquer, and are conquered, it is not right for them to weaken the Evil by Laws and Commandments. For in this way the Evil is not weakened. But they should make for themselves measures and weights. and wherever they see that the evil Constituent is great in a man, let them rather pour into him two measures of Good in order that the Constituent may outweigh the other. For thus experience in mixings teaches. For cold things are mixed in hot things in order that the heat may be mixed (?) and that they may not be . . . [And when the heat has been lessened it cannot] turn [again to its fierceness]. . . . L. 37.

[It must be] therefore, that, as they say that the Souls are How the Good is 'refined and go up' (so also) the Evil . . . [gains power] overbecause the numerous Parts of the Good are 'refined and go whelmed. up.' . . . to those Parts which are left behind . . . How are they P. 165. l. 20.able to conquer? For behold the Foulness of all these their companions which have been refined has been added to them. And what mouth ventures to say that these Souls [can escape P. 32. from the Evil. . . . But what mouth ventures to say that these

Souls. . . . And what mouth ventures to say and to fabricate the Teaching. . . . \*

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So that it was swallowed up in." the bitter Sea." But P. 166, easily does the Falsehood lie which the Truth easily exposes. Concern-But if the false (Teachers) prepare again for themselves other ing the escapes, again other bonds are prepared for them. For even strength if that Darkness is great in that it covers all places yet the of Good and Evil Light is greater than it, in that it drives it from every place. when mixed. But that thou mayest know that when a great quantity of the Good is mixed with Evil, then the Evil is able to conquer, let us ask them again, why of all these Particles that are mixed at present with the Evil, one drop only was not mixed with the Evil from the beginning? P. 167.

If they say that even one Part of all these Parts which are mixed at present would be able to conquer the Evil, how is the majority of the Parts conquered by the Evil? But if they say that the sole purpose for which the Good was mingled (with the Evil) is that it (i.e., the Good) may overcome the great quantity of the Evil, they confess, though they do not wish to do so, that when that good Constituent preponderates in its quantity then the fierceness of the Evil is conquered. Easily, therefore, does every Teaching fail which savs that the Good is refined and goes up from the Evil. For addition would be necessary, and the Good would be added in order that by the quantity of the Good the fierceness of the Evil might be lessened.

But let Error be scourged by the inquiries of Truth in If all order that its disciples also may be confounded when they Souls are from one are convicted (and made to see) how greatly they err. For source if, as they say, all the Souls are from one Nature, and their they Nature is pure and beautiful, how can there be found in them  $\frac{\text{manifest}}{\text{such}}$ two tendencies which are divided against one another? For diverse there are among the Souls some who err and some who do encies? not err; some who sin, and some who are pronounced righteous; P. 168. some who love the Good, and some who hate it. Let them tell us, therefore, what is the cause of this division that the Souls are thus divided against one another so that they are Is their

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#### S. EPHRAIM'S REFUTATIONS exii

Source divided against itself ?

quite unlike, nor do they agree with the source from which they came. If their Essence is not like its Nature it is found that their source is divided against itself. And lo, in virtue of what it is, a great Evil dwells in it, and the perturbation in it cannot be purged away because it is an Essence of which, in virtue of what it is, the Foulness cannot be refined. Why then, O Mani, did not the Souls come from this Good Part to wage war with the Darkness, since before the war they had had a great war in their own Domain, inasmuch as their Essence was divided against itself?

The Souls. do not continue in Goodness.

And even of these pure Souls (it must be said that) their moreover, nature is not pure continually. But it happens even to these that they sometimes . . [are pure and] sometimes they sin. And it is found that even in the case of this source the tendency of its nature does not always abide in it, inasmuch as its fruits are bitter and sweet.

And if they say that the Souls have Freewill, then how is Can Freewill change its their Freewill found to blaspheme against their Essence ? And Essence. how also is their Will capable of being divided against their Root ? And how is one Entity able to be the opposite of itself ? . . . P. 169, 1. 11. And see that when half of it has a contest with its (other) L. 17. half . . . for its divided Will . . . with its Essence, nor is all of L. 26. it tasted . . . . How much more does it give evidence that L. 39. in the divided fruit which comes from it, its self-contradictory character is indicated! For if that Root is homogeneous, and its Parts homogeneous,<sup>1</sup> how does the Freewill which comes from it bring reproach by its fruits upon the [Father] of Souls ?

P. 170, l. 5. not be affected by Satan. L. 37.

And if they say that the Souls have this Freewill, and this The Good Freewill is from the Pure One, and by the craft of Satan. this Will could Freewill goes astray . . . and how was their wise Will taught . . . their former Freewill perished, and [they obtained] another Freewill instead of the Freewill, and a Will. . . . (How is it possible) to persuade this Will which is not capable of being persuaded ? But if the separation of (these) things occurred through force, and the Evil returned to its Root, and its Will also returned with it, and the Good also went to its Nature and its

Freewill was drawn away with it, while  $^{1}$  this cleansing is P. 171. thought to be a good thing, it is afterwards brought to nought.

For there is no true foundation among the false (Teachers), and on this account the thing which is built up with trouble afterwards collapses without trouble. For, lo, it is the [opinion] of the false (Teachers) that through their Will they always and for ever forget. (?) And how does the good Will which is mixed in them not remind them ? And it was not enough that it did not remind them at all, but the reminder itself forgot along with them. And, again, how are there others who did not forget, and the Will of Error was not able to make them forget ? And if these who forgot forgot because of the Body with which they were clothed, lo, these also who did not forget were clothed with the flesh.

And that thou mayest know that the Will of the Soul is Why did always hateful, seeing that Freewill exists by virtue of its own the Soul nature, though it be not good; for Satan did not at all 'in-Satan? toxicate' the Souls by means of the Foulness of his force in order that the Soul might not know when it does Evil that these things are evil. Even if it had been so it is (worthy P. 172. of) great blame, that, just as a thing which comes from the Pure One has a nature which may err and cause to err, and Satan mocks it as one mocks a drunkard,---and surely it was he who intoxicated the Soul and mocked it,-the Soul did not intoxicate him by its breath so that it might mock him. And Samson resisted as for those who as enemies were mocking at Samson (saying), his Was he a Nazarite of God, seeing that all uncleanness enemies. mocked him, (was he) a strong man, seeing that a woman brought him low, and mocked at the hair of his head ? the But the Soul is mockers of Samson were mocked ; for a just inquiry mocks not only them, when it demands, and seeks to know how this Soul subdued but actuwhich proceeds from the Good, and this holy being which ally reviles its Father. proceeds from the Pure, and this wise being which proceeds from the Knowing, and this chaste being which proceeds from the Venerable, how did the Evil One intoxicate it (i.e., the Soul). by means of his Foulness, and all this (Evil) mock it, and put

<sup>1</sup> Read **7** for **7**, p. 171, l. 3.

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## cxiv S. EPHRAIM'S REFUTATIONS

P. 173.

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to shame its chastity and render contemptible its venerability and cause its wisdom to err, and defile its purity? And what is more than all else (is the fact) that he made a disciple of it and taught it to insult God, whom they call the Father of Souls; and Samson was so far from blasphemy that he actually prayed to God. But the pure Soul though it comes from God (reviles) as they say . . and it is found . . . when it blesses God and curses its Root and reviles God its Father. . . .

- Ll. 17, 19. And what force (constrained them) . . . (they) rebel against him and become his enemies. Neither have all those Souls come thence to whom this has happened here, for they proceeded from their Father in order that they might not come (hither) and go astray from him and blaspheme against him. And if from the time when they came hither they went astray here, perhaps there would be an excuse before they came, because anything which is from the place of God. . . .
- P. 174, l. So that he restrained from blasphemy those who remained 29. beside him, and gives victory to those who are sent from him. And he (*i.e.*, the Good Being) would have shown his foreknowledge as one who knows all.

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But if those Souls who came and rebelled, came also Concerning the thence, they would know before they came that when they Soul's toreknowcame they would rebel against him. And they did not only ledge of rebel from the time when they came here, but also when they its rebellion and were there beside him they are found to have been rebellious what it would against him, inasmuch as they possessed a rebellious knowindicate. ledge. For one of two things is necessary, either that they knew or that they did not know. If they knew, then they P. 175, l. 8. would be disloyal to him, and if they did not know then on the other hand, they would have been in Error there before they came (hither), and there was always room for disloyalty and error in him; and he could not be at rest from strife even when the Enemy outside of him did not molest him. For if his enemies injure him because they are disloyal to him, then it is a division inside of him which is able to contend with him. And if he was not disloyal to himself, how are the Souls which come from him disloyal to him ?

And who will [stop up] this (gushing) spring of questionings, A Refutaseeing that the things which have been said are many, and tory Summary. those which stand are not a few? And in proportion as one contradicts this false Teaching it is found that failures are crowded in the whole of it, and, therefore, that according to their saying, their Teacher was drunk in very truth. For he fights as a drunkard who falls wherever he turns himself. P. 176. But for a space let us submit and accept from them the thing which the Truth cannot accept. For we will make them think that they have come to conquer in order that they may allow themselves to be justly defeated.

For suppose that the Evil One really intoxicated the Souls If the who went astray, is it not clear then that the thing which in- Evil One intoxitoxicates our nature is akin to our nature, neither can our cated the Souls. nature be greedily captivated and become intoxicated by they must means of anything except because it pleases it exceedingly? have had kinship For excess in drinking proves to us the pleasantness of wine, with the intoxicatfor because it is very pleasant it has been drunk in greating thing. quantities, and because he mixed much drink the drinker became much perturbed in mind. For if we are given wine to drink, or strong liquor, or anything which is pleasant to us, it intoxicates us. Likewise, too, the Evil One, and Satan intoxicates the Soul by means of those things which are pleasant to the Soul, that is to say, by falsehood and by pride, and by arrogance, together with all hateful things. And how were things which are foreign to its nature acceptable to the Soul ? For if drunkards are captivated by means of wine P 177. which is akin to our nature, the Souls would not be captivated by something which is the opposite of their nature. And if we receive drugs which are fiercely opposed to our nature in (a time of) great necessity, since there is a benefit for our pains in them, how is the Soul pleased with the wicked pleasurable (things) by means of which it is assuredly made sick ?

And those things which intoxicate us also take away our The Evil memory, so that the drunken ones who go astray are not One did not inblamed; for they do not know that they are assuredly going toxicate

### cxvi S. EPHRAIM'S REFUTATIONS

astray. But the Evil One who makes the Soul drunk with the the Soul : for it still pleasurable (things), cannot take from it the Recollection of the remembers the Commandments and Laws. For consider those who do the Com-Commandment when they know the Commandment, and those mandments. who rebel against the Law (and) who are acquainted with the though it breaks Law; not from lack of knowledge do Souls sin, but on account them. of the arrogance, either of their Nature, as the false Teachers L. 30. say, or of their Freewill as the true ones teach. For, though they know what righteousness is, they do evil; and though P. 178. they know uprightness, they commit follies; and though they know the truth, they become defiled; and though they are aware of purity, they are made impure; and though an evil name is hateful to them, they take pleasure in the work of the Evil One; and though they confess the Good One, they are far from Good works. How, therefore, did the Evil One make them drunk as they say, seeing that they exist in all this perception ? And if they did not know then they would not be blameworthy; but it is a very bad thing that, though they know they do not do, and though they are aware they do not practise.

The Soul and the works of Darkness. And how do the Evil (Souls), who are not wont to learn, learn to do wisely, and how are the Good (Souls), who are wise by their knowledge, found to be unskilful in practice ? For the Soul is untrained in that which concerns it, and its Adversary (?) is very cunning, for even . . . he compels men, for this Soul which they call 'Light,' when it practises the deeds of shame, goes into the Darkness in order to sin. And how did it turn its face from the Light its kinsman, and in Darkness perform the deeds of Darkness ?

Why did not the Luminaries bring weapons to the Souls in their struggle ? P. 179, l. 12.

And see ' the Sun in their blindness they actually worship it, and the Moon—such is their madness—they greatly magnify and call it "the Ship of Light which—as they say—bears away the burden of their Refinings to the House of Life," and these Shining Ones who bear burdens, did they not bear (and) bring victorious weapons to the Souls which failed in the war . . . [who failed because they were weak, and not because] their Will did not wish to conquer?

<sup>1</sup> Read مسرمه for מער , p. 178, l. 42.

But if they are so weak in their Nature their Nature is put The Soul to shame. And if they go astray by their knowledge they toxicated [discredit] their Root. And if . . by their Will they are able or led captive by to conquer. . . who say concerning the Soul that it became Satan. drunk, and was compelled since (Satan) made it drunk by force. . But if the Soul is stronger than Satan seeing that when it practises Evil it verily denies Evil and [reviles] Satan. Satan did not lead and carry it captive by force . [for P. 179, 1. captives are not accustomed] to revile the king who takes 26. them captive, and servants are afraid of their lords and disciples of their teachers. But how is the Soul not afraid to [rebuke P. 180. its master?], and lo, it is a bitter lodger (?) when it [stays] If the Soul with him in his (?) beloved house. For the Body, as they enough to If revile Satan say, is his (?) House, and . house of the Evil One. the Evil One . . . [is master of his own house, how does he with allow the Soul] to revile him? In the controversy of the true Freewill furnace this cannot stand. For he would not give it room (?) is strong enough to to [revile] him with words. . . But if the Soul is stronger resist him. than he by its Freewill, as it is also stronger than he by its words and. . . . For it is found that it is the cause of Evil.

But if Freewill has the character of a 'bound Nature,' Freewill . [how are there in] it sentiments which are unlike one pendent' another? And it is found that there are not two Entities and does which contend with one another, as Mani says, because they are from a Wills of one Existence . . . [For how do Entities contend with bound Element. one another?] . . . but that which was created from nothing. And when it is changed from one thing to another thing? For an independent Will it (*i.e.*, Freedom) has not, because it is bound in something from which it has come. For if it was (created) from an Entity . . . the Freedom of the Soul . . P. 181, 1. [depends] upon [the Entities].

And if they are good it is good just as if they are evil it is evil. And if the Entities are good or evil it is like them. And of necessity Freewill such as this is not at all Freewill, but a shadow either of the Entities or of 'bound Natures,' so that wherever they turn it (*i.e.*, Freewill) turns with them in like manner. But that Freewill which was created from nothing

#### exviii S. EPHRAIM'S REFUTATIONS

is not bound up with that nothing, because it does not even exist. And on this account it is not turned as a 'bound Shadow,' but it is changed as an independent Freewill.

But let us refute them a little, for whose correction even P. 182. much refutation is too little. Because the Souls come from something, as they say, it is found that their Freewill also is bound up with something, and it is not found that they are either pleasing or hateful, but if this true Root is pleasing they are mingled with it. But if they say that while the fountain is pure its Will is perturbed on account of its free Nature, then without Evil and Satan, in virtue of what it is, Freewill is able by its own power to produce many evils. And they acknowledge the truth unwillingly that Freewill has power to change its Wishes, since its Wishes are not bound up with a good or evil Essence. For if it is bound up with a good Nature or an evil Root, its wishes have no (free) power, but they are pipes in which Bitterness and Sweetness move along from the Roots with which it is bound up.

Souls are not conditioned by the nature of the Bodies in which thev dwell. P. 183. 1. 6.

ff.

others,-because (some) Bodies are fiercer than others, such Souls as chance upon perturbed Bodies are more perturbed than others who happen to come into gentle Bodies. But where they think that they have conquered there are they all the more taken captive. For if because of the Evil which was great in those Bodies, on that account the Souls that are in them make themselves exceedingly hateful, that is the Cf. p. cvii. argument which we mentioned above, (namely), that the Souls cannot remember, "because the Pollution of Error is (too) great for them, unless sweet Floods have come from their Home a second time, and lessened the Bitterness in which they were dwelling," or else (it must be) that the Souls who have been 'refined, and have gone up,' descend again that they may come to rescue their companions who have been overwhelmed so that they all may rescue all and go peacefully to their Domain; so that as all came to the struggle (together) ... (so) they might go up from the struggle (together), and not be separated from one another.

But if they say that there are Bodies which are more evil

than other Bodies, and Corporeal Frames which are fouler than

And lo, again [another word], how is it that since that Evil Why is a single Essence it does not agree with itself? For the part  $\frac{\text{then are}}{\text{Bodies not}}$ which is not evil like its companions is better than its com-uniformly panions.

For the Teaching which is fabricated by means of Error is P. 184, l. wont to be destroyed by itself. For they blaspheme against God,  $\frac{3}{\text{Refuta-}}$ although He is their Maker; they blaspheme against the tory Body, although it is their Body; they blaspheme against and Conmarriage, although it is their Root; they blaspheme against clusion. ... though ... therefore ... and who fast according to P. 184, Error since (their words are) against the True One (?) who savs 1. 19. that 'ye shall know them by their fruits' . . . [meaning thereby] S. Matt. that from their words ye shall recognize them. For their works vii. 20. are like our works as their fast is like our fast, but their faith is not like our Faith. And, therefore, rather than being known by the fruit of their works they are distinguished by the fruit of their words. For their work is able to lead astray and (yet) appear as fine, for its bitterness is invisible; but their words cannot lead astray, for their blasphemies are evident. And just as he who worships idols does not worship wood or P. 185. stone, but devils, so he who prays with the Manichæans prays with Satan, and he who prays with the Marcionites (?) prays with Legion, and he who (prays) with the followers of Bardaisan (?) (prays) with Beelzebub, and he who (prays) with the Jews (prays) with Barabbas, the robber.

THE END OF WRITING THE FIVE DISCOURSES TO HYPATIUS AGAINST FALSE DOCTRINES. 185 ··· > 2 ----- [Fol. 40a

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Foll. 37b, 37a] ... > 20 - - - - - 174

me in abely er ustr Khre د د \* \* \* \* کم Fol. 37a Col. 1. alada madda adal rer Loba ». Karal no Kla almen inter حے لےملاق تیشد പ്പം പ്പം പ Kystos wyrt 35 La \_\_\_ ~ ~ ~ ~ K. KOM KANN rug men cery Exign Dector 20 בן אבן בד בא 40 man man man שר הארז רשו min air Lama ola mal inder Loich wir. 45 me er born 24 سەھەيىد مىلىسەمىيە

בה אתיים הבת ince a \* \* a a d min ding to m + thm + the ria \* m · · · · · · \* \* \* \* Ky and the \* \* \* \* 1 \* \* 00 32 0-1 - 00 er 00 دحم ∗ ∗ ∗ ∗ ∞ \* \* \* \* \* \* **حب \* \* ۵۵ ۵۵ ای** K\_\_\_\_\_7 K\_\_\_\_7 15 **≺** \* \* \* \* \* <sup>a</sup>\* with Land Col. 3 \* \* \* \* \* \* <sup>b</sup> \* ~ \* <u>a</u>\_\_\_\_\_ 200 a\_\_\_\_ 20 KIK -mazozlas mu 000 \* \* 2230 Mm \* \* \* & 1\_\_\_\_

<sup>a</sup> l. 16. Five lines are illegible. <sup>b</sup> l. 19. Seventeen lines are illegible. <sup>c</sup> l. 27. Five lines are illegible. ... > > ... [Foll. 47a, 37b

Long mich . rough مەت <del>ك</del> كەتمەت ، 25 ماه سامد ماء ifen an outer Loma . . mals بعته لعنعا بلخد so har into resid لله بهمد مر הכבה הכב הלא 7 \* 2 200 22 000 \* < \* 🗂 \* <sup>b</sup>\* \* \* doralutes \* \* \* u <del>szule</del>n Land and a nder a conserver agag Kaag Khad K K der pela ra 

<sup>a</sup> 1. 18. Seven lines are illegible.

Are Rylas yle KINN LEIN وم عمله مر مر ar was radr ب i المراجع الم \* \* \* \* \* \* \* adies at the K \* \* miesla Ksjan BOW LEO 10 andel ans , a waster in Krazo \* \* \* 1 \* \* \* \* \* \* \* K \* \* \* \* \* \* KI ישמי \* \* האמ<u>ו</u>ייעיז <sup>15</sup> \* 1 \* \* \* \* œ \* \* المع مهد \* \* \* \* \* \* \* with Long Llow-מ השהי הי בכלג בבחשי mels men alara م م م م م KET KIWI MA

<sup>b</sup> 1. 36. Five lines are illegible.

Fol. 47a]	•••	70	000-1-20007	.0.	172
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25 auridir Larres man: ren min serve eway fit KIKA KIKAL er bere se הידה האתבוא מהא erry ter a KIMA . KLAI . AMIN יייייע איז געיי KIMO .K.\_\_\_OJ\_ reeds were very se main KLANK una mifan un elso ela esò محتمد بحجمل 10. molaine Lika and and and and indanas Kala orich any elmy. Appro arelan 45 Kazlal Kugdit WO ENCY ELEXAN ain la arera ale rafres La

Khanzina Kim ma ichn. mar RERO REA LENS Kins and gran and a Kalia Kalu nras Krfa Kana Laiss yor as مەرە سىكە خىپ MI ENTROLÓ

- محرد حش: مب حب ····· · · ···· moen: La ripan werp two rycan
- arous Kastles
- Kin and Kom als Kas Kalks
- grand when any 50 and our our where address min Kisano בועה בבוע....

••• > 2 2 3 0 2 7 ••• [Fol. 47a

Foll. 47b, 47a] ... > 2 2 3003 ...

mension of the مدهجمهم م <u>\*</u> د \* \* <sup>25</sup> Kajink Kyajiki whatime also محسه مح حسم \* \* \* \* \* \* • 80 \* \* \* \* \* \* <sup>a</sup>\* Kar amith محستم مصب Townsh Tragica ~a\_1 \* 50-1-30 35 \* \* \* \* **m.l.** \* \* \* \* \* \* <sup>b</sup>\* Kan Kan Fol, 47a COL 1 KIRL MIARIA onofyer when \* KOO K K K مهمتحد بمصعنمه Les Kiles erry frain: ners se servin 45 -an orille re- 45 febr lerin \* l. 30. Six lines are illegible.

m 1231 Kalika Lesione Rying + + aa ~aa ~a\_ \* \* \* ~~~~~~~. LOIL TO 5 ~doj~\_\_\_\_ ~~~ in where the same K \* \* \* Khaik כן גביא הכן Kity Kitos alsi 10 high and \* \* \* \* \* \* \* 4 \* \* \* \* \* \* ra : anté plas 15 Kizawa Khaiku K12.Ka 2a \* \* \* به محمول محمد محمد محمد م \* \* > \* 1 \* \* \* \* 20 هدلم ، مم \* \* مر دور \* \* \* » التي من الم K-LI K-910-000 3-31-5

170

<sup>b</sup> l. 36. Fourteen lines are illegible.

.0. 5000 fra a .0.

[Fol. 47b

• 1. 4, read .....

169

FOLL. 35a, 47b]

25 ~h\_1\_3 ~7m where the rolar LEXPY. LECE. Kaare na Koio حد مدم مدن » להיא אביץ איים man Long continu magageres man Kyla meas Is mont. 072. me m Leez-don III L ar rhine enser Elma rein Fol. 47b COLIKLY . ALKLINK Kam por and Long LEXY ELOC 00 \* 44 \* vrala e \* and \* 1. Hoc. infin, orrhen האפי מרוא שרא 11 mon cales Kyzry wa Kir rauto con reira erione se alung

orat ringer and אשא נידע מאשא Corr 3 riury ffer. where القديم لية بمحته · Ly ment Kers men what a win of ru-r> 22 u-r> هليكم يعقبهم. ولي men han row Man Kies Klar 10 حدہ تلح ہے Ke an madader usper upril was maine anom Kie Khoi Kheno Kuss Kla mi Khamels Kesters Kyapres Tfr was 20 1 tom regard Ly erren frenz

---- >>> K---- K---- K----

## [FOL. 35a

erzys a cizry. >> LAKED IC هلى حلمى حتمله Kusa Heler ar doo reas wing white win KIDK .KARIJ Adains, marcas השא הרוגרא ה m c. . . . . . . mlass aisk : ~ h - f - b f - b d r . 2 COL 2 ridian cardia remero . Norio er معه <u>منا الم</u> indian an india indrakises kasti marey mo Karea . Karren upur Leso an derelat 20 "ues el seles

مالکی ۲۰۰۰ ۲۰۰۰ لاحلهم معلمہ جم الد 1. 24, read معمہ

assages . Lerges 25 Kan Krades in Long approx yor . Komenty . Kolat , indaki Las aparer aropa Hobes In france Kiiza smalkaza man \_airshis menter black in ~ . ash Kos and region som האמים שה עה אנו end and entrong Low bib from from relify and al urs sergent con man ind dur REZ BY RELEASE

• 1. 21, read س

Foll. 35b, 35a] ... > 2 2 2 0 007 ... 166

ifree from your 25 Kit Khangin سةديم : موهد محمه لمعد King erin אעדנאי. אפק געי KLALL OR .... exin Elect EDELA 08 and when a come . Kimal mis am حضد الحر حد الم FRE. Lon Ebric. 25 orfright was the an a service and "feren an entry. محتب ۵۵ هم entry faitero.o. izsh see does " ray only elong Kai Kya 1 2 alify every rad and then were infers clans pr affrage with

\* \* 🖍 \* \* \* \* \* \* <del>~ ~ \*</del> \* Nolly: innal y == 1 \* >= == K \* \* ask \* al 5 Khiiz inkal in mander Kin Kielail in aling when 11, K1K \* \* \* ດດວ \* \* \* \* \* mark Lin Lance \* \* \* \* \* \* \* \* \* • • • \* \* \* \* 15 א באשונשמי א א Kan j al Kan кр \* 3-0 -----к KALS LIDAKI durchels risin 20 Fol. 35a Fol. 35a aduars durchilis mi \_ K . Khiniz

\* l. 14. Twenty-six lines are illegible.

## [Fol. 35b

· 0· 2002 - 00 2 · 0·

intromy 1.2 fell 25 KJALA ALLKA המשלע הנשמים دەرىم روغىلە men als and \* \* اکٹم \* \* \* \* Kal In In ind in a sub دهسي بعقامه \* مُل لحطل مُحم 28 \* \* \* <u>~</u> \* \* \* \* • • • • • • • • • • winner Kname \* \* \* \* **i**ski <u>۵</u>0 \* \* \* \* \* \* Kieland masia \* \* \* \* **≺\_\_**`∩ ראוביי ראובייא \* \* \* \* \* \* 00 \* \* \* \* \* >> Revere r. ∗ ∗ ∗ r.coo ∗ \* \* ~~ ... \* \* \* \* \* \* **K**aa\_\_\_\_

165

where hered relan elle \* \* \* \* **~~~~** ~ \* a \* dos ~dress TTPLexa TP2 2 what was alon min when Land a par grow Lyro gow KS \* K Kolens ord 10 and he was indera apara \* \* <u>or 7</u> 9 \* \* Khenn chesh \* Kaia portar 15 man remains \* pr ~ hours \* \* \* \* **~** \* \* retroy or the retroy 20 Marcel Rayer Low any Lai m \_ \_ \_ waddre rifo con con 2 COL 2 rochan endang

Foll. 39a, 35b] .... 164

Б

25 \_\_\_\_\_ and \_\_\_\_ and مه المتراجع معتب rdizion Klian Lishers reader inde and a andi مهتل بد مهقيه anger . johner Kanger refres high omen elf mal sur so minul Klas -z-21 Kha i sa in the property .\_\_\_\_\_\_ K\_\_\_\_ K\_\_\_\_ an<u>ia</u> placelf in areas m d s john KAIND . KLIANT an rise in modaja\_1 i\_ 10 . Kotzusz adaki jas Kyazran Zizyyy Lan aim Kargen - ark KTig Kyrri Lerizuki vera cfrer are \* \* \* \* **KTBP** 15 בעדא הובים הבינדבים <sup>40</sup> \* \* \* \* **Σ.....**)≺a K por las and Kana and 110 Long restor × \* \* \* « Decenation reconcion rdai <u>e</u> sam KALLO KALLO א גאנב בואא א KI KLOM ind 20 15 KLILL LL KIN KJK KAZJA KIM . Kohran Land Land \* "... «purrzz Klob 30 Klis mo ment inan محمد ومعادم وفعلده

... 1000 fra x ...

[Fol. 39a

10 Lodes alford Lala Lalas idred radizdo min. mers sui Lonida Kuisa <sup>യ</sup> പായ പ്രമ Lis curps roy long Kaidis delader door ky on ky agazen, 772 » ~her an ent durchely disuders The year work aft Kas adaja-si Kotens indaiss in م م م م م م م <sup>40</sup> and the source KLOB , Lohzon Ky 2 1 2 again x. ~ ~ x. s ~ bu ~ mon cor 3 month males a zinor inar

\* \* \* ] \* ~~~~~~~ \* \* \* \* \* \* \* \* \* \* Kalo Leon ------ acodàlis La " KIMD & KAL an man Koja and at an and an ייושאיז אייא 1-21 1-21 - To 10 Kalin realized to Con 1 por jano . duralas no klas kas neisabar rabaris adaretal Klar 15 ass. \_ acodalist مىدىم ، دىم دىرى rdally dam Lafran an ard min ale riin 20 Lis main in Kelling robat a Dal . Kalon Korns mas Koa

mi share where حاحة احة حسيك rezon erestly estry whish so have a series of Inoper was read \* \* \* ۲<u>۲</u> **3**5 \* **\*** \* \* \* \* \* \* \* \* \* \* ~ ~ ~ ] 3 : مريد وليم لحد مناهم: יוברדא בא נאוך لاسمية متدحم 40 Khen an Khen K \* L \* KKL مد \* حب سنله هم JIK 30 KJINK mil " Lin hoe 45 \* \* ≺.. \* 7142 \*

\* l. 2. Six lines are illegible.

## [Fol. 39b

.0. 2002 - 00. 20 .0.

161

esto rhere: from . Kaaf Kama ml oxlera real efin men han + ~ rà mhasr rit 5 בלפוא מה היאא \* \* **7** \* \* × × 7° \* \* \* etin an ale 10 LET 10 LET artes **مے** ہے \* \* \* مدد يسة وبمله حلد my ucios andel and when alle مم \* \* \* مماً <sup>15</sup> кд \* \* w7 \* \* Ушко \* \* \* \* \* \* **مم \* \* \* \*** \* \* KJALD MJALD ....cn <sup>?</sup> ≺b \* \* \* 20 Lai L' L' יאר איז ארי \* <u>erw</u> erryw

~d\_\_\_\_ ' d1\_\_\_ المنظم الحم محم 25 حلقب لمتعه حدةنه pinghan andrida Kusis Khaihk at a mindra who » vos ~ ~ ~ K-1-2-2- : AAK . with Linkin. איש וא באיא d to art ss ri la is midre COL 3 KINK and ging 1 \* \* \* \* \* \* \* \* \* \* \* \* als \* 2/2. efin » جنب، rbio المعنية \* midik la an Kl K \* \* \* gar K \* \* \* \* \* mgr \* \* \* 7 \* \* gyre wrai

Foll. 42a, 39b]

...

25 ~ ml \* \* roll دلیمہ محم سا المعمد محت ml \* ~ \* \* ~ ~ dur KI ... » Kal In Khader min minora m\_ LOWIN Lelm form ceta me 35 Kunner Kagadurk Khad Ki mus . האוניין ובאיז ya mayayay " KLANK . KLAL KL an kit in 1 fry partu 1200 and it with the \* \* \* == aa a אי איש איש איש איש איש \* \* \* **~ ~ ~ ~ ~** \* \* \* COL 2 King Kanger Ito ra. air

Lerry ON Clerk oregens: 24 mil Kinany Lank rias \_amida · afren . mars us minura inin Key . u. . pros min ale us <u>\_\_\_\_\_</u> . an <u>\_\_\_\_</u> Kinis connals איבייב איי שייש rite yor air ما سعبعته مد and the stand Kins dik and 200 1 2 2 4 0K L> cond ( \* \* \* Ladi an and 20 Les . No us serve KIJYK JON KJ Les entry mo - m KLAG ALAI

160

· · · 1:00 0 - 1 - 0 · · · · ·

[FOL. 42a

ress forme alle y ..................... rocacty Lis sity amerand misson Leso Kos 3- 10 5 Kublens Kras an an arean <del>Karda</del> dam no Kies rizal кі-for к]: чека 10 CL BAT MO ML KELL KALLO alky kros Tr KIDIK - DIAI OK La the also خله محمص مد The win the Col. 3 جديدهم هبه. هدا> « in and write uton al uton. - m Kars Lto . השטטטריו אטדייע • 1. 10, read \_\_\_

- son when we ET 22 magader - a KIL retroy cezdon and man and עדא שי איד שאשיל. madadam. cel 00 شحصم ، مم مه مه Kai Kaza amin's 1120-20 Kilas Krass 35 Kiglas histik השהרה גיצועים Kiela \_ Ka Kaa له سهمر. دويه . Ken Kl jik am " Leso Ked ar ىلىھە ياخىم. خايد Kealas ind am KI KIALA KI Key Key Key \$5 KOT KIJA dimo elin

159

FOL. 42a]

me malo kent 25 Jan 102 - King dig direduce COL. 2 KLOKE KLOO ale to ferom so . m. las m. las K-11K1 K-3-310 KIDICO. mi Imaso miss and the Lino also rele. bin erin and تەنبە تىسى تىسىھ KLANEL KIANK הכן במכא הפליא 40 KUTKLO . A. The Jiks Kilon KL. W KLO معi مع : حلف ica محمتعم معتدم L> erfore wro 23 in the adress \* 1. 12, read bither

und and in KIZDANT KKLAD - ~ . dis didie as Mas to was it مر محمد مامام ه בחשו השובארא RE-RO RYELL LA area see معل فتم للم حديم midrel rames 10 ind and menos propres wire is لاب مه محله ushera b . Kesas an ridr m\_\_\_\_ 15 relace no an ella KALAZ IS ~ KO me supresse. such . Khas maase minula Kita 20 and the cost is a for ma there was was there are <sup>b</sup> l. 14, read محمده

•• > 2 2 3 0 cm 7 •• [Foll. 42b, 42a

>> + + Kulon - 22 ranger \* \* regiger and the fit al \* \* × × riza andas Jas so also some orly Lan you war <u>andra</u> La relian maler KLIK KALL 35 KIN dikied -00 me + åma rolle ..... لحب حكم محمة Kins Karay Fol. 42a CUL. 1 - 7 KEAN Kalada م الم الم الم Kais an Krize معامراه فعلياء ممر حاس مام നെ പുകരം പാ 45 didica anda ala Konse Kron 2 127 Kunda Kila מס הגדע ירשא

Let m ray ich' KL \_AK . Khaza ? Col. 3 مص مع int \_ ro al room als a show a show an tito mismas dis kust no khazi al where whe work \* \* \* \* \* \* <del>h\_\_\_</del> 10 لحموجه \* \* \* \* \* \* \* \* ~ ~~~~~. agenty Kito we white where -m Kturd -aKT 15 Kilal Keen Kink \* \* Los astaba >>o m \* \* ≤ mo gow \* \* usinon \* \* \* \* • የ የ ሩ ፡፡ or rest Komment + + + + 

Fol. 42b]

25 ما العلم معلم 25 \* \* Kig ml حجةمصي حج \* \* am K-2003 a-Ja 30 alo Kasa Kin KL am Kana Kar and Kri man rfresh and mar i m \* \* m 35 yor and Kaasa and the state of t anger 7770 Jula 121 anix <u>+ - a m art</u> 10 minas als ades Kila al \* \* 7 Km \* \* KILI III - Lib Les <sup>1</sup> പ്രൂ. പ്രം \* \* Kalusz KLua afor afin m - mat \*\*\* ~ ~~~ \* \* \* \* Kalsa \* \* \* æ **990** \* \* \* \* \* \* \* \* \* \* \* ة <u>م</u> \* \* \* • • • • L us crocos aceedon escerir as حم سة حة مولم King an an \* \* ~bazes ~l~ 10 <u>-9r</u> \* \* \* \* \* ex. . . . . . . . . . . . and ruleten sie א עד באבוא - amanas 1 + \* \* er se couran in whe KILLING COM - ampril ip 20 ~ anith ~ a \* \* \* mers ergi erge \* \* anith that K-> EET OL

·•· > > \_\_\_\_\_\_\_ •• [Foll. 38b, 42b

Kee Krans LL Les entern Lesn Kedis Klis arober . Krois The man wind Keli an an mi Lin Kisa 4-17 KOR . 02----יי גאמיי בייא שט مرتعما مرجم مرتعما an <del>klaan</del> an Kla Kias for LK an Ku to al 15 in to an + + + Koult in right rd. las yr K on Kir ه جبوه منه ا adiens ala Rester Lin. Lern men Kin his Fol. 42b . madrael \* \* rizel 7 COL. 1

25 ros + + riss red or roal feron \* \* \* \* T> Lara autri= + autri= *درهیک* ۵۰ ≻۵ ∗ ۵۵ so dur rel als and idama KLA: on and the the ara ..... ins an and s to the manual ingues was a mag مواسعه المراجع المراجع 40 ~ ~ \* \* × 3 ~ 3 an diana ma \_م\_۲ \* \* \* \* alos merel enter adres al marsha en eleroma en a an vrew veryow right massafin \* \* 7 ; <del>y 7 ; x</del> \* 7 \* · · · · · · · · · 154

Fol. 386]

es on be be be K\_\_\_\_ 0 000 ~ anither . Konare Mage Kage -ar rent in » Kahar ar Krij dent por a ra mo La Ler KIZJ' MILLA La Kana 85 ~ Ka . ...... rento an Lunphon COLS KLODAS - X-1-21 1 La cara 10 rears mo. ex> in Kille Kill ress beles Khunn Kudan ". Kinz Kilas Lerin man run sand the same King and the

tio the acad aft KLaas dee Kige Cor. 2 Mile LA erin mon La ra . KII - Khann ~17 m L a La 000 aur romano KJ-J-KO . K33-W3 Lowight Killans 10 \_ anside \_ anside and in methy year and amita yey toing Lor res anith Karan mil dur 15 then efty. nut no lini ne ~ Ka . Kinaa ALT VOLLE Kanna KJ ar 20 LING . NELS KLINK . Kallo where of the drand and

25 Kiland K \* \* - ram' mid------\* \* \* «سلسم که \* \* \* \* \* \* \* \* \* <del>تح</del>م ichasi ، \* K \* \* \* \* \* \* ?. 0.00 \* \* \* \* \* \* \* \* \* > e. e. e. fr ۵ <del>د</del>م \* \* ۲ × \* ۸ \* \*\*\*\*\* 00 س 7. است \* ۲۰ \* \* man the server zici an ébén rite ' rueson 10 jujer and and Kirja Koda m aszon weil. wer Lie cher og eston me. Lin Kiza deas Khizid " Kunst malan Kasi sala LA KELL LEXA ML

153

men and after Khajaki Lambask men war soules. Kense ind an KALL 07-3-27 5 Kaus Kurand rben to an sola - reas KLIKS IS KLK 10 KINIK WIK KOO alson ran ru Fol. 386 Col. 1 تى \* \* » ل<del>مر</del> \* \* <del>م</del> \*\* \* \* \* \* \* \* 15 ryng gran \* \* 3 K-----مةحسم يمة ممحس Kaga Kintas " reito esin l'éuto Kam Las Ka may Ke mara man ent info \* 1. 9, or ممده

a] ••• דרח מבי ••• 152

Fol. 38a]

25 KOAD KL 231 \* \* \* ۲ ۲ میں **3 دو**متح KDO 20 KUN . sai in Kl » Kro Kohra Llos on La K is more eren Los airen. Is and kickers 15 mil ~ so and with L frien. maint Land the second שאמרי אב ואמרטר and the set of the « KLEIAS LOMLS sus kes kal. elin anelin rotes roles entro and and se ەلىم مەھ تىخمىت س am mbashars abarn. no ra only retor afer

man clana Kyon Kl Rangel KUIKS IL KLAR Kuni ind Jike Kyk w og man ? Lo cut antona . Koijan K\_\_\_\_ Kins asas fricks. chen . Kasso Keis 10 acetor el prazin ad - 2 h a - 2 - 2 Koi Krii Ku Koio : Kulo . Kohnen Kongen 16 mod kalo مىمعه . ممتعه KALALDI JAS an yor . Kris Kinger . 4/2 way 17 20 Kon Leisan Lingh rhies en. eux de 21

and ains and

25 minana maana Less in read. Kille in pro an dima and reas fifter for III. as the course of the i \_\_\_ Kai wa حده. محمدت شد kikem - mangig .Kura Kuka 55 Koulos Koult me. Lers re-COL 2 2 COL 2 COLLO L fleeds: road filly when and in Kaim nenges asono . Ki\_i\_i\_ v\_oK 15 mm Kair Kras apain. Louis Kono als Kina . Kille Lin.

\* and in and rderelly horas Lit Fiburs address Fol. 38a and wind and ... morels Kl efin in cher flerbon one utr. mas al . jora 10 one cin and . Kild an me KESS. KAL KS ... היא הפליא עד בעד anith --- 15 00-1-20 7-100 read eler acim La azen. il and with the LOOM IT KIT I . Kitasi \_ amls OTUKI KILL JKE a a a to Kat elin er me lern

a 1. 47, read <r ₁ ₪

25 min men put 25 Kundanon . Kazina \* \* an man and and حدل درل الترج so ind was deres al risi's rive Kon keans kelly' KILL I'L' KIK cafit Lala 25 pallo Kla KI K K KILL KIN v z biu z when estim whith 10 KL KIZLO KL Key Kli Lto King Kymith 04-127 70 00-127 700 00-127 45 . Krai pin am \* \* \* ===. in ......

ment of and monsand mashar Kenden als direly roligity a me mo Lieza KLOLD JJLAND durente d'astas and when will mage = + + im mage yur estr auto and allo Kang Jahos King of the of a KIO dur Krall 1 Khian Khinily Kell Kll 37 COL. 3 شعيمة مرتعسية ind at Kings wit \* \* \* Ky 3, محسده . مد ولينه הביו הנה השא למ methan wor

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[Fol. 31a

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Leder se reas	* * * * * × ×
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Kilas iku * * dl	**** * <b>6</b> 1 * * 20
And a strange day	**** * * **** ************************
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Letin Eleran	i K-30,00-3
were with we	* * 2 rilas rel
* * * <u>* 8 1</u> 7 m 201	K-203 K-201

25 KEIN WOK End Khulad .ara Keshane yok rey and when it m Lanch m 37 so and a contraction of . Kest Ke Keased rule bieno K X KLuger 000 Long 1000 Long ss ral 1 rear - ma mar . Kithas an fress and fre. an <u>an</u>di 10 anora . Kijaan KIM La Kina Fol. 31a COL 1 KIN KOL IN anity bians 15 where she kind R. Y. C. M. C. M. C. M. R. King King hime anit

Kuliza Kija reing an erin Lelma, serio sharza. Kress · ma son son s لمتعمم. مد محممه rby ---con and the are Col. 3 an rianz yor <u>m 70 9 57 m 10</u> Kii KII NI Kills Kalls . Kenner and and Low the wor m m . ~ ~ ~ ~ 15 The first street and and a property var . phishes Kithan in \_ ar 20 Too Kisoanou Kärzn der 222 - amoin him Kazrel . anith

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[Fot. 31b

حص لمرتب محلل רישייע ואינייא מה היידא מס الله . بحقط مراه Kla an Kusien 5 Life Kinin K Ja am K - 37-37 in a come KLa . aco Kundaz Les ameles morell. encan Lair Jalo July Lamestan us al Kla \_ ambausha ano daire Les marin and ولابه اللام وسلم ~h\_\_\_\_\_ am 20 1203 K-30 K-3330 Col. 2 <u>Kuma an mas</u> בנדא מנוא : וגני

and <u>certano</u>

25 min and and a King a south i saidia . Ki an Khine mains Liso . Kiiza men al reamon of 6-101-17 . C. - 01-50 -in usali aur reedin 100 for and the second in an . anisis and the 4-17 - T الاسلىم كالتسادم معسكسم W KILL ON KULLY wary i mo rii ri sa KARADO - STRAL لححلله. لم ۵۵ 45 Kors reron 2 whatels kike حيفه الحسماني سليم Khalains mir

Fort. 43a, 31b] ... > ...

25 madres Klup ورغ جسم مه دهليم يعقبهم reparan the way רידה גרא מידים 10 mali Kith ama Sin in the most www ways and and \* \* f acert Fol. 31b COL 1 Kola 1 22 2 20 4 K 35 : KLY JOS KJA KAO K-11 Karazon Khaudia. Konsta K-Jamb-20 K-Ja Key Ky Krono 40 K L J K K L JK me kiens oku ocines: och rest Lerry പന്ന നെ പറം 45 Korren Kerren 45 <u>m\_\_\_\_</u> K- wood with \_ 0000-17 0-11-2K nerburg, mly -ingres word KL - AK KLK man Luna eller i' kare 5 orman afrag rouls and uson Karne with \* \* \* ~ ~~~\_\_\_~ <u>Kless</u> <u>K</u> \* \* \* <u>K</u> 10 אאא אידיא טש No port x Kha man sasan ممه حة حسمم to a soling con 15 Expanse outer when were why Experience and when there a rdr ~ 20 200 20 mensi Khun am Korre unjasses ~ ~ and ~ ~! 

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[FOL. 43a

-ma Kalazo ATTAGUES KAPP Kesa . dalos Kernyzo K \* \* ma feren nairen ... - a group gracks hami Khasi in Kaley Lala also Liters so din to a channe Loley cerps Kon Lashers war felst in فلشم حتمله ייש אייע אישעייני ~~~ \* \* \* \* Langer anger and where a more L'A bues' sing ححمد ححم الأقم 4 oioi aly cerps COL. 3 DLOG LLLGKT U

145

Les Long del and \* 9 \* " eft me biber حم \* ل> \* حمل \* \* ~ ~ ~ ~ \* ~ ~ ~ ~ \* my the \* ye \* \* \* \* **\* \* \*** \* <del>الأعام ( \* \* \* \* \* \* \*</del> مىنە مىھىمىلى × + + ↓ ~ ~ + + → 10 2. Fir Fu \* \* ---~ . an Kind Col. 3 ment ine in KALLSI KAGALKS 15 diren rolean aver. Suels very grand ravers m ... ... " com afin reach ing know he KITPLA KATP' KIDO Kaloo Komo Kir Korra

Foll. 43b, 43a] ... 2007 ... 144

KIK ' mele dam » Kanna Kl .ak \* \* \* ~ ~ ~ ~ ~ ~ ~ <u>~</u> Libb' KAK De KLANE: 140 amiter pulor ender' menana 08 ~~~ ~~ ~~ \* \* <del>« or lin</del> meter is rease 1 Lar an a cira Hart Long re 25 Kubb In Kub ادد ادر مفطلم Kaim inaka mi ina mian Lon Los ent in the las of ~ · · · · · · · · · KOB KJ JAZ and rom de I KO KLA Kinizel \* \* oro Lyororafyz

in ride KLOLZI : KOLZUS בין איניאי גאוצביין مد محم لخ. s and with any mley mo kikey • فت م المحدمه no robert Los ברי שי בידקא مح . بالم محلم . م real time in Kall allas Kyrr wrappy they way in mar drand rear tion total int Kar man ייש מיים איייאאיייי King Ky 100 10 Kor Kla Klas Kraze griggers Fol. 43a Fol. 43a

a l. 7, read حج محه

••• > •• \_ \_ \_ \_ \_ \_ \_ \_ [Fol. 43b

KI: Khans 25 KLA KLASAS assadius in radioaes 4400 - mak Khink Khing the around man repear of razion malas md sals di numero representation אלא וליא אנה Lenin rer wier a restor andras min was wind ray and bibley 40 Kerners vergenter 40 Loma rohasin men men here searcher biby the site to an a soi mlas Kanin Kizan

143

בעד בן הגביטהי Here with the an an and and az-egguzza z-n and any other eter six and منته حهدتنه andar . Kisio adres and a air Kall Kisaf . Kaija מם זא לא הבא ainer Louis Locis as you 2 ma 17 clars an 15 antes as esta and a manual 111 rig and rich Karfias Kia 2 רמא . האגריים אמא 20 KILLS R Labor adal ar . ralos Lilo

a l. 4, read medder

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July 172 Kyk 25 -9 1.7 - 0-2 3-0 4-1 air in amls KILA IN ZIN Kir Kihlen - marting K-ELT OU LITT yor mal yora Kither 1 curs . and Ten KKIZazo ind Lelma certi wyam the stime of Lur a, fers AK KAII KA to a \* \* \_ and \_ and Ju ama ariadic Rune ..... Lelon elon Lix ar Kain asfi 15 KNIAL JUNI JUN COL. 2 Jugdich Car Car .

>> reason in Alla Men art all yanne Kinge KINI KIKO Kona Also ver anastes Text ince non Kang Ju operat retho ~d~a\_\_\_\_ 10 mgla and and Cor 1 Laina rich Kir Klomi mois K-Jam -m K in a morano 15 was soon know KJ3 KIZSA 33 more In algo دحمح حتمادش. os occert word two mals in Klam Kyk - own in T allo I canta

## [Fol. 33a

KIM ham KAAD Rein Los erbn 25 in the share al robas and \* \* \* 7 Kaz zog moder KJI KJA KOKI ححد محسد لحتمصد eft stryen coper Iton . KIAZZI and the second Kais my my " How also and so. and Kaa be London Kataan dom kulk kul and and a mair Kair al הא בנה הכודים Kalk an z I Ka Kalama aft eran eretw SS KLARD KIAZL Land dam Kidik me me cere LONDELL KUIOK ite al -m. Klam er me upus and while in in 16 vor robara -2-2. KJOK LAIK nentry . repetion of mein. Leian דבי מטרא טבי אואט דייא אייש con relar ida menger anderen Kolalso als KIA « orior sa wiros حددةم. م ي LOG KILL Kisa La indo KJI KJOWI MLI an KIA-IL ali

• 1. 29, read 🗛

Fol. 33a]

· o. ravefra a · o.

25 Kizua Khandud indus . rohauls Lout un inch TT incite ou در\_ا≻۲ ۲.۵\_۲. د\_۵ ۲۵۵ so recent and rela معمد مرد لمرد متم المتحم المراجعة المراجعة and I all who COL 2 Ju Laad Ju and ind was . howar - man Kn Knon от <u>эк тэ</u>рч \* ~i\_\_\_\_ i\_\_\_\_ Londo The Klams my . Kushes ind an khing Kuster KLA Restand 45 K Jam Ka בטומז יעיד האדים משהניש . הכלך גרא می می امتی Fol. 83a ۲۳، می می می kyaigk awar ، «حصر بيد «حم بيد ، مہرسمہ دور ک Kinzi Khrz Kyrzy Knopra Kill in hor יי גישי מיד בא K Me rip rele' ur reg ur ans ... Icma Kanam KhaidK KII KONIKO 15 and Kli Khunna Khizaza reat hub Loon oct ins drag יי דפרצישטיי אדי حسم مدم ، م حزميم محذوب 

.o. 2007 - 00. 2002 .o.

## [Fol. 33b

Longe Jas La am <u>Kipogr</u> محرحهم وحتسعه in which Kanny a rama 5 Estenano rajera 7723 40002 المستعمل المسالم a dia a dia Lowing Laik הדלך נשרט באט Koning Kaan Is and in the second ma La a a. אאוא יעבי אנא Thas ownight « rous لحمم لدi K mun Lak KJI , man KJ contrad rind a\_\_\_\_\_ K\_\_\_\_am

25 man adritic a wiedre . roz le Kh\_ i a si rain Ly Lana . KIO KALL ALL man road and 1.15 \_ 000 \_ 201 Kiela also Las Kent مهده مصفتهم 35 person Killy Kunai Kais La يحـــه ٢.مـــهحـ مدـــ٢ Kidud Kit Is my reference of Los une in all Kingers Kin Keyes il word -- de . - an ida K Ji w m 45 . Kils Klins

139

1. 18, read ara

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Fol. 33b]

COL 2 alars Kaarul But in the to a 25 et. orian and alama . Kisaa La Let an end. ridr rin rin : an in and K Kibk ama : majar mesolo you a share so an and Low La aint amater retir Khazz Kinzi riting our Let on u shan ut cardi 4 Kam and Ken and a pin Kin actuan un an with an shirt 15 in the second with KOLAN KIO LOT <sup>b</sup> l. 5, read and 1.

are cin are year acors rear مدم مد حد بد. Laur Lin - ar ۵ «ــ ۶ 🗠 مـــ ۶ ۵۶ ۵۵ ۵۵ and so and and acert company ----- La Jacki . ries \_ amit 10 <u>2-3</u> <u>3-3</u> 10 スネートの ス留めし KT . am. 101 <u>La\_\_\_\_</u> 2000 4.7 Lur. No N\_ Furay but sur and Loach un madana and meret . aam 20 Lanis ans acting ctrugs price i

\* 1. 4, perhaps read

••• > • • [Foll. 41a, 33b

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137

ince and COL. 3 من من COL. 3 ح<u>مة</u> م \* \* \* \* \* 1\_\_\_ 5 \* Kor K durchans ma rypro \* \* avo ra <sup>10</sup> م م م م الم الم mein and an \_\_\_\_\_\_\_ \* >>, معد محمد \* \* \* \* • \* \*`\* حسب ه Loles it for Lip Fau Lice ist kins in انه حجتهمه 20 וכאובביא \* מסי 00017 K1000 mit ann

Fol. 41a]	•0•	7	rworfsom.	•••	136
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25 ridr . ma Tr wars write in Kon IK p Fol. 41a COL 1 \_\_\_\_\_ IS KOROLKS דין דין ביא הקעלא so alora Kin Kil and when when se da mase an 9 an 1 - au ss ... as mandal dis-השיר אידע יאטני ind ind and ator want K an ridr 10 m 1° m 2 2 pm 1 K KAODK \_ מוסיש יעיר השנים Krika KJ ak مربه هديد دول 45 per \* \* \* a - 5. 7. 7. 7. mogram w\_1 rela rould use

. <u>K\_\_\_\_\_</u>, <u>K\_\_\_</u> Kyug Ki ain al amour Kisaul Kuse an in ali Kon 5 mit who who rur har in rough ridr ra rea . and exten بيبوسك بحبوبه KINI KNI amin Kl ara mogra . warden Times warder 12 onich a iasia ind moders m yis ridri Kozza Kiazili yok of end how when the ito kranz why working a series Loiv. round er min men se

Fol. 41b]

25 thrain al . rites -pypi Kyk wis yora . moluiz me K\_\_\_\_iK 3\_\_\_\_3 لمسلم .. حد 30. Kell Kine BK המניה המרגה בלך Kizo Krizs ماتيمه متسمة mo king am so red ada and and when Kiri miles Kom Sees when al min all's right 40 ..... Rama COL. 3 KITNKO KAND man Kantan حذمير محرمته 45 IL KIKAL Tpprov away L----- JKA-E---dirense aroin

hara e a saba \_ מומז עיד \_ מוד mering. me Khaidk and adasi es azdo erns over errige Cor 2 אבלים ערם . מרים د المحمد الم Lin. Some ry Kajim Kijk and and but millo Kalk Kind Kinz L\_ 02\_0 ~7 15 Kiba miba L\_ main ing red . resir - m K-iKI iDK معتديهه محومتهم T 2 avan ч-к - ma<u>-i--</u> גאבו נבשא גבווא Kalk T

... > > \_\_\_\_\_aan, ... [Foll. 46a, 41b

owners which Kyapres Kigk . Kan JK R 271 K-17 4-180 سنعه وجعه معد Kino Kalk La ola kia where where where 135 Mars. and Change and a Len Lit > Karan ranger منعند . معن مه Lis the east of 40 m chear 04 years al Keso ~ am la in ~ . wohars LIVE EEVIN 45 Krops again Light mar ou in ~ . aquint Maão anto

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Fol. 46a]

25 ita . analdu גןי עינט אין KALLO MALA KLDA. Kibir ala am ridir ml " ing Klan Kam دا منه . . . . . hara an ridr . Kazal al COL. 3 3-37 -00 Kalk 85. <del>~ 2 ~ 0 ~ 0 ~ 0</del> years in right La ale kin הבגע היה גרא an ribr ran 40 del . yohan rel mansion Light מבלך שרא שר iesolon rames ridel reala 45 Kijza Kuglas rould an onl min Lm. Eft Kigk 0000

KELLO KALD IN אר וא אוביים Kibk an Kanza man and an Le an es mo el Kens Lan Kat Townight own 00: >no rm m los ransid 10 ing and and Le Leur Kin . Kobir Lamid and lan . Krasza \_ amigh 15 K-si Ki-1 . south atom. or in se and the the in al . and 20 Kin and are Kina Kar er rla . couls mbasard asm

... > > ... Jacan ... [Foll. 46b, 46a

25 KLII NULIC KIAK ridred ridre das me chame rela Kuduld Kumi Kohuld Klas ۵۵> دخته ودحبه on Kan in זכן אניסיא מינ . . I in ribr am K\_\_\_\_ 85 KKito Koaiida ezsen aso. at in another Labin advert ه معمد به مه 10 Kla ml agora حمسحم لمحقمهم ana . Kigk and ייש אי הביאא אי or . roles -45 right or round or rollearly so لخلعمهم ملحجم COL 2 un car and a Is in alroad ~~~ am ribr yar u or 210 all wais and allo te verta حست ٥٦ حقمد Katt Kat dala وم مع مع rija dala LOS KALL 10 ai JK K dala or las Fol. 48a dals allo and white was Leachs ses mo main rinc Lorians un mo 10 mile King fe nella cur وروده لية الأم Kangara Kangara معدسم . ۵٫۱مسمه

Fol. 46b]

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בכבוצי העד בא בכבוליי COL 3 Viju Ko ..... Juo In again of the Kassa Koasa 10 Kazana Klina Khang mia anda rehairena KL SK KJUK unter and and er alama mala za Kamai Kamana al isodo ali rould ramb in Kidik Kan K KART WILDEN mer riman birs minors per upparta " the close the when in another באות במשומבש

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المعدمة بعالم خلعہ مد محم in ~ adasi عحمه مراسعهم محم en the race Kames ajdes man rater s\_u ~\_u\_sh\_z\_ during ras 25 Marton magne ma remindra KJ KA-2010 aca, Lo our, ry freads run COL. 2 tas Locard Hin mon with \* \* \* \* ser & cra mers an erig as price any 15 min remin معام مسامه mida . midr حنكم معتم

129

حةميهدكم تمسيمهم ind KOO K JO Kharen angigh Ja Ja Ral 1 COL K \* \* \* 0<u>3-1</u>1 La \* \* \* al iors K\* 100 inki ٥ شه د ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ \* 9 K3 K \* \* \* \* \* \* > meee \* K = = 1 = 0 = + + 0 גאישה גרשיטיא \* \* \* ~ 7.7 00 \* \* \* 6-30 15 a\_1007 \_ a\_1K THERE ETWO m + > Land \* \* \* 🖌 \* \* \* 02 year \* JK3 20 reader 2000 ل \* ۵۵ هکه مع \* \* \* \* \* • , <del>~ f L</del>

··· > 224 - --- 128

Fol. 34a]

ry Lesianos eur. 28 K1 m - - - 1 amama Kapama mlan Land 30 Korton Kia gaa مع مديد محم محم حرجىمى مەمد La mley. carcy 35 Lan Ira . Kenel an Krarl -lunt che 5. ala 1000. Ela In nove onle 10 an 03 001 - 003 - 20 01 Krarl . Kimal Lis alemin alt. . \_ anija a \_ ano אז האלא גרש Koisal Kene me an lecien and the way was

een nen nair aft white make Erre wind eff s or year a contrary اتەلە قىم بەمة، rea La uzar ٥٠٥.٥. مد مر ٥٠٥.٥. Kam i jak mad · Kizaadin Kiaaa 10 Europer Tong Keener of the second Lie By rivie هم مالم ، محل لمم الم الم الم and to sol and K sailas 12 KOM KIS KIN COL. 3 comusiant Kusza 00 may a said that nurry Kran Lacal Locard . Kins also

محمد ستيمهم

Laskby assar the survey in the وسيع الم الم dica Kingari ، مر معمد الم ma rind and mur rm. rdan KLOKA KLOAD OK alkis and kla <sup>10</sup> > دمم هم \* \* أنه لكم لم م به موالم NA. R. M. M. Kon Looling 1. Kaban no read does not Kind KLA 150KA 15 poer poor Kamenty King risian an mhan. KEIL KLNO LAO

۵۵ هـ ملحم محتميم للاهماته محتميه همه أحب ممط

many many many 25 KJK . 02-2-30-0 romen "rojida Jedan Rader and the second COL. 2. Kun Kalka mak soith Ray and LR 08 mass. He rher Kiligo Kiazoh LLAI KILL AK how Kasi Kiw es muy. over 28 Loard me Kolito Kolik הכבבת המר לאכרוא TP22 Karryk Loio a unia Lifeodic cimo and arts and when we and rd . madmers 45 Kasia and and dens rolifs

127

\* 1. 26, omit #

25 rd ini rda il Re- Re- mie mie and any along dues roulds min Linking so reducer has a surger men men mulue Jo Kisasas ir mar rollo ENE in England Kguorne Kguzer retor of item K-X-K Kdelo remon Lypervour Fol. 34a COL. 1. KAALUT adamo - ogenter of the The sand 45 rdi<u>-e-e-</u> J.J. T. K. M. rams wer rimas so and and rent man securit ocht rainen menn KL BKI KLANK 5 77<u>2 6 20 71</u>7 5 and a second Kulo Klos Col. 3 к \* кра 2010 LRN RA ELEN 10 لى مىلاكە 7. 7 مىلىك K\_\_\_\_\_ Kam ישאר זשארא . popula rela are 15 s pome or Kilk En my Erger Leiozn. aug rether contra ٥.٥.٥. الدومين ٥.٥.٥ Trow word and K X JO KLO KITSGER KIT eest ast sur

••• > 2 2 4 4 0 007 ••• [Fol. 34b

and race along יאטא גיי ביייץ antigos anois مدمهم محمد Lambor K-i-wr 5 and the difference مم سے ہم KIDO MID LJI 01 mas res aresma Lero in anot KIO AN KALA abino Krola Iton Kala Kijz <u>Laoal</u> 15 ale hate. inthe

- ملیک کممحیلہ ملک میں جام نیززہ میں دیمجین
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25 am Kael ma Local Kom an is reisal KOO KAD KAD » ~ ~ ~ ia\_10 مهتعبهم مهتنونه مهتعمه مهجيه a la . Kohomana KOB A-K B-1-3 so ran en al so m\_\_\_\_\_ 617\_\_\_\_97 iagues Locupul പന് : പുക്കംപ്പാ han in der Hundre - Hand andr. Le un cartes ertes early adrand said " KK SL KLALAN ورموزهي هيتهم The series. In «سام «سنج رسه

Foll. 44a, 34b] ... . ... 124

25 rda 23 . rdi iz com re-e-in ملة زمهم، برمهم Kithon KL Kisa Kilos K13K0 alel any site. . . am roting 10 Kitos Kuss KUIKA . M JAAL Tops was you Kong para and King Kome Korsen · KJAJA KLEJ .m shut of rule K Burn Funder mar . Miinra erenero inzy. 45 La in alao riadus ausi alin and rate Kurss war Kju min with منعه ومعمه هدنه The con 2 - 2 2 COT 3 Lange where · mart lm metrome efin K. KLawi am in a man on a ranet for mlairs Kark Lag arog 20 mo of the case yor Kaar ודאבי בנייי טאה KJ KL ישוא איא האשם د به من . ه . ه . ه . ه . Kisks ple 00 KDJiK7 0000 20 KIND KINKN real a lacal .0.0.0. لحديم .0.0.0.0 a and the second

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- ۵ ۵ محدد زریم . ۵ رسطه ۲۰۰۹ حسین ۲۰ ۲۰۰۹ حدد ۲۰۰۹ . ۲۰۰۰ حدد ۲۰۰۹ . ۲۰۰۰
- Lection Lenin « roan muitum « roan muitum « nonton recei en men po met op met ch

25 roburner 20 000 also als Ilos on rear Los KIINK KLAAN Fol. 44a COL. 1 wor 97 K jas et ray a de anor ...... -der in The Kin Kilal in - ain i ara 35 -marti KLILA refers adam madures ralso K-2017 K-K-30 KIZLO KZAJA 40 rins washing endadina . itala ritres clama assisting profiles صريعهم ووالمحصد Loren Sen. aranna " and terro and crass ofter su a Hissin. Kliasik rimas Lamber وحب محمعه بحجم مدم حدده مر K-I-IKI K-ZIE 6 many reduce Kuma Kusika an an Krikind KITUT LORDER 10 Loning rain .0.0.0.0. Kuämi مضنم مصنفه Khir Kran 15 LOOL SAL 16 rdader rue -Les long . conch Los al Kojo no ira La Li حسط لمترس سقم Lazdeshe aima une and and and Koban ulas Kohaas

Koi Kuud am

[Fol. 44b

25 reito a rotenala as a contrar ceteropo da yors riadr al mlen and 10 The second se 121 iaoris yor പറച്ച പ്രക്ഷ Mason . Kornals an and jame mars mering . Kutan Kuta גאל בדבש נשוא asen fer . and man in Larace " مريم ليقبلانه cor 3 Karba . Dokaso rd in avor and and 15 another the set אישמשוא אישמש mi and work and King

R

amile Kan Kens es estab .o.o.o. hars in and aam maal Kl KIM KIRON ALS COL 2 Lourdy . ve erv <u>кла дтек те</u> Kenya cy iga kanar ~10 r. c - - - - - - - 10 in when revert for subded i order r daa ممه همه at rame of shire Kanagy and حب دەھەتە. مەمىيە son is killer marialde same الالمعيم محمقهم Kornals Killar Khaize on Kiflar ak no rohanon ra ישא שם אפשעא

Foll. 36a, 44b] ..... 120

25 K - Korenals and term هد سر ۵۵ هما מרוש מוגיא טבוש na na K.K. » Kudhen Karnal Lord Kind KL KELLS mohaus anon ~ Ko . 91322 and well the 35 \* \* 1 ~d\_\_\_ onof quest work \* queo LATTON TAN Les Kafi alu Mista mara ma e yor is share way way גאונרייש השטעא oraica una una rir. restress 45 rue as an ar Keart or tois K-J-Ja midk-3 <u>marki</u> Kan pasi المحصر . فسيرجد لاسعة KINS TTA WIN an . an a and the second to 5 erpares Moundary. ALT MARIA Khen me Lourdon כר ארשא שר 10 rer or offer and Kan Jaho . Kolenal agikis upperson been s ---- K -- f oc - -. 0. 0. 0. . . . . . . 15 نیعی محمد Fol. 44b داری لقدر محمد CoL. 1 Kalanki Kaan an a phis 3 22 Pro KIDKX 20 change in the Real markers ar Land Kras and . הייד וא וביישי איי

119 ... . . [For. 36a

- and sort ווצרביע : טאונבדי Low Kom 1 The veries and Kan 13 5 Kard . Kin Long Lis ind and المله حقب لم m \_ a side me and and 10 الاسمى حما KIKE in anom agarete 712 Kans Jka
- دیل ۵۵۵۵۵ مرب ۱۵ د.... کی ۲.۵۵۵۵ ۵۲۰۰۰ ۲.۵۰۰۰ ۲۰۵۰۰۰ ۲.۵ ۵۳ ۵۳ ۵۳ ۵۳
- المعام المحالية محالية محالي

25 Kimer Kaning . asultor mand: mos Kilal 30 KLO. OF SCHORK COL 3 13 12 . CAL 3 . CAL 3 . CAL 3 The Kyoroo an Kurs ali restorn Leta 85 . O. O. Kanz adured La ner and beerlow energy. Kymrey - 204 uper marialy ىلىلىم . كاميك 1.00م يومة. 10 min dal kan 3-2 Keen . Keen i si an Kiki . prolo Kano 45 ~\_\_\_\_ 0.002\_\_\_ K. . Khenali KIK- K-

25 7 - 2 an 1 - Jan 7 L> i jury. de Link and K-21 K-1-2-0K7 Kinen Kraze in a contra בבהלבהוא בחוא Lundo Kand S KLATING KAILAN ada ziz z Euros es Lourdon. KITT VERY VERY Ar m m سحيحين مراجعته COL 2 Kaus adazis Landamen of 21 a السم الأسم 45 MIKEI adamis > pour new pour pour MIKE in anon

Let when see . Khazun ml K-in in in KINGU KIN 5 FROLD Line مدمسلسم مصدم verses ourthers Fol. 36a For. 36a x xi xx 10 as the contract mar. ----fastan <del>iz\_\_\_\_ vi\_\_\_z</del>dız Khalinza Khafaria Kenne and the . an Kry adres por ar man and La raco Kaare 20 Lass adalies ובה ממנה משאבה and . King action Internetion

••• - @\_\_\_\_\_Bacon ••• [Fol. 36b

25 raits and ana ממניים ובשוביא .o.o. person rel anoter Justa Khazis mil so Karny Kharusua \* \* حراسة 100 \* Kaija Kaaru an mont is Kyatoria Kya\*\*\* 35 Kal Kuna 200 0003 whatawa pro whates \* 40 \* \* \* \* \* \* \* \* \* \* \* \* \* \* <del>مــــم</del> \* \* \* \* Berr ne cet ירא אוגריא טבוגריא 45 0007 ageogram - x x - x ... Kuss abazis ents . men Lin

mark barrow an interest doneron relazo an Kit and s and any and oet cin thereador Ki ar . Lan une mo en comin mbars King 10 ~i\_\_\_\_\_ ~\_\_\_ with mer amer Laa a a to a <u>سامہ مصدیہ</u> Kharte Krinzz rizo resies Kolens Ka Lans a sia de la siero الاسمىت مە مىم Cor. 3 مهميع متعمعه . ~ Kente Kolit Low meet on

Fol. 36b]

» Kennis Kanlis Kago KJ King Khij \_ am מגא גכט קחבצט . in the sequence » an KIK > als Kyn Kenn K dura rima La גבאא שט בקחדד COL. 2 King Kana 50 p. 7 KLLS 7 003 LIG LOCA THE in any in a an aita ma Apris asso ans Khizz Kana of a sea a la dal Karra lla 45 K 17 Koz K enter afor No upterson

- ۵۰ هم حعمله احمه مد سماه اهمه ۲۶مم کم اهاه احمه کمر مربه احماه ۲۶مه
- منه می ایم می ای ایم می ایم می ایم می ایم ایم ایم می ایم می ایم

[FOLL. 29b, 36b

مرية من الماني. ani ny many aperan and REFERSE . Robies so a start - in KENEL air a inder riore ajor . Kejo han mars ic. . mussa mimas extra oursero. erowih wo kingi. amiste afer outles alfina \_ and \_ ashis Campara ajono المحمد معمده am rai Li Fol. 36b COL I DIK KI KIZIA And Kias Taw

115

Lin colo . aliel an Keijada san ~~\_\_\_\_~ \_\_~ Kuflaza Khasi Lo Koik Lo : Kaa . mas Jaas **๙** ∗ ∗ ∗ ๙ฦ๛ ∗ ∗ \* rosener ~ manson. - am - pr King rome 19 42 10 Kam Kul 30-1- KENK COL. 3 Kinen K presson K-JK . Kha-sia adain malal 15 הרשינא בלך נבי and and in . היושה הביז הנושיא. a 361 7 2 2 20 « revery revery : ald rong مىمە ھتىبىم Kere Leren regens werper

Fol. 29b]

## ···· 222007 ··· 114

COL. 2 hor Kilas mon to al room K dr x and mi Kum . Khu - and Kilar מנהן בלהמה בין יי ישה . הלאיז ואם Kandk Land Kere es men دى لى مى مى مى ss. only and a withour down The Kwinks مل خصله . ممم mohains recipoten ENRA LL EL 00 همدر 10.0.0. مرمد Los L aisk היושאה בשונים mandre Lanal 45 KLANKA . KEADA had have ada ta ta ta مريمي مسام

rto . rizarabon here a man REALS CLARKE when is it is the Korda Krija arshess anals ala. . . . . . . . rants rouses ~am ~i\_\_\_\_\_ DIKI ODESED 10 dam ri-sh mad dur alra in مهمد محمد تسمه حب شەم Ito . ada and 15 any win when men partico plant plant and rain man in a 20 againa Kragar KARG LA BARA and here were

הארשא . מרא זיא

... . . . . [Foll. 29a, 29b

25 m b + x x 1 Le appende The work with and Kaies ris drachs a rear 'mel inar oanin' e' eten a \* & \* Kypan \* \* \* \* \* \* \* warde grazge 85 \* \* \* \* \* **~ ~ 21 j.**... \* \* \* <u>aalaad</u> \* \* \* \* \* \* \* Fol. 29b COL. 1 KL 323. Reading تحسب حسمت partys espera Kis is . Kras Jas radr in wyrary 222 محمدمه . بحدية مع r Losson cin age KJ . Konza Ky 2 2 2 v rd isi

113

rdial \* \* 1 \* \* \* \* ~ ~ <u>\_\_\_\_</u>o Col 3 allag and Jour ه وروح مرحم الحمام Kind Kinda Ku معقعه لالم محلد LELS KIN مع مر مر مع KILS air Kus 10 KIN Lonla of a celles and ביוא נשטט בנש .... olesin en r and Kaar 15 and instants where rd and Kg 2 K \* \* 70 ~ \* 22 \* \* dela K \* \* - × × × 2 / a 20 Khalo Kimalo الا حسب حسله Tures estano Kijias vrok

Fol. 29a]	•0•	<b>ھ</b> بو	0-1-J-0007	•••	112
-----------	-----	-------------	------------	-----	-----

15 KLIDS KURT BLAT KDA WLA KJA KA reru erom eror Lj. aufer rain I j à marana Lo Lowin rima Kto Kla Klanka men here ne 25. more Kina Kl KENE ind KIM na na mhas kha in is riman trans 10 malans mins mo erear calm השיעט שומאש גרוט KEDE KIM LIL hand when it 50 Karw on de mer rollo \* \* \* Kizzio -maski

- Constant Constants Constan
- میلیم میرایی معمد محلحم مستعم مربع محکم محکم دمیریم محکم م

111

.0. 20073 .0.

[Foll. 28b, 29a

25 K - 2 - fr ashall K Lag dors Fol. 29a COL 1 KLESS KOO KJAN CO KALLIN محسم حسماته هد » Kitzia Klita אידשט בבילנא ליא الحسة لم حلم نصم. WINTI MORKO " \_ ai > K \_ Ka KLes is Kizels rety error Rom minisk K Kam m\_\_\_\_ and the rest of the arra qiza ura Krone an Kenne an relar and ind refus ind mbaision K 1 3-2 mila Karun

erty an ee Ler exert. noi an man wir · Lieno ley لحلقه متمحل Jalo Kulk الالا للمعتمة Kenter and 10 Kohom men there was and ment ment men read Kialks Ly and year 15 Jui 1. 10 00 10 ודשלה הי ביצא DAI KLAN . OM in the second am K - - - mo L\_\_\_\_\_ LIGON KERE wy was an JIK anoma Lto sauls roka

Fol. 28b]

25 KLOKI KLOK Khaik unter Kaima . Kahles ins. Kungers rando an Krik 80 m m m m لمأنس حسب الماسل Long mly, of hor and ward .0.0.0 بىلىم .0.0.0. Kanajan and Kyarnia Kyrizi K-11 Kd-3-10 men hand was ·· La Ka Cor. 3 KOW3 KOW3 Keins Lamis no englander Kin King and et and and and K-LA Say LATA - diair ul ram ver basizia

L> «fees \* ەھ—ە \* \* ە<del>ك</del>تە ~d\_i\_\_ \* \* \* Kingk King Kenne Kanizi . \* \* \* \* \* \* \* \* \* \* \* \* \* Kung Krizala Col 2 .0.0.0.0. Kfles ~dai~\_\_\_ ~ ~ 10 Karind dor which inthe Ka min contra Khaftesa . Kés д\_\_\_\_к \_\_\_од 15 Leansh. J. R. dies are the sources robair and Kyarna Kifjara مرتب بدهيء Khann hands Kenta portan auserby Lelong

... ... [Foll. 28a, 28b

» . Korog Kisk Kenii Las K al ram Lasa rdali Kizias ~ba'a\_\_\_\_ a\_\_\_\_a amagua Kaaa m la m Kyrra Kyrry so rambo Keriao K-K1 K-L-Ka Les Les men outren man celle endered a particular השושה הרביים ates and any wein addley e i a ma ma 24 war Khang e \* \* >> Looly 1.024 × \* ette \* \*

K\_\_\_\_ia\_\_\_ h\_K at has been up iz sho keizo ، حسب حمل من -i-op ~ wolto معصم الممص om <u>~ sh z l</u> ٥١ ٣٠٠ ٢ ٦ ٣٠٠٠ appered and K\_x\_vi ida\_s winger winds ent time terms asanghar reprod 15 سحه. ۲۲، مع بعة <u>K\_x\_ui</u> K\_\_\_\_ מיבדארז מרייר جرع جريع الحريم المريحة Fol. 28b Karra na Karka Kyele Kla

25 up on the second Karn La ran rimand Kaar Kins Kino Kunger Krosa 30 <u>\_\_\_\_\_</u> eourna runt mater . Kan xan herefy ereand ss kyujara kyri COL 3 \_ amels yasmon . appender average הש אב מנה an allo " ar lina 1/20 retoria new . wisher desch! pro indand recharies and erang 45 and and when האת הים ות Lin la rima an the or the

FOL.

concor sainodo agazina 2 n2 Col. 2 Krutin . Kitura سيس وحدودود Lina . Keijal " romen anima Leechon. obřibany ~haz\_\_\_ ~~...... ren ela, 10 DECENT Sicen man mine marine roke a actoria Listian man ..... La Poursen and 15 ra fait reinan rienan L LLman .0.0.0. ferr in min مهلت مربه مره 20 - dals pomerans ernd for the providence an wand Kuk KI KA J

... . . [Foll. 25b, 28a

20 rd Lela rd is K KINI KINI ، م. م. م. م. م. م. م. ass abre Kiko men hered was 30 ------ 0 ------ 3------ 0 me and me دادیم . معدد مرد reinton the almy usun usn Lusn relong une > may 25 Leius amun معمدت المدنس elon ann mun LASS AD REP 04 ing kin kink res bois labas moraliza . Kotonia agangaya waasi 15 mandid Kiada very Les men K-31 K-30 Kfrog Kuga

mon have been and wyoyi z ok ar . mfiel ar Kalss -mannes sor in the s Lion and and നെ പപപ പം منتعم للمملح d risie KT212 Kyazayay 10 Kal ma pas «Là adasita \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* x with the second Fol. 28a AKLLO RADES الالم حقوم maren . Kalson 10 LEAKIN ALANE mithand reas List mley mer ~hi\_i\_ ~h\_\_\_ reftome solaria

Fol. 25b]

urs men rocarbers 2 Key Kithin elys حةم حلل يمعة using return Col. 3 - i - br - I mohened white KI KINI KINO ind alr mos <u>amran Kon 1-n</u> K-Lohai Damo agent for the hom KI a dra KI marzy muran 200 pan <del>تحسیر</del> در در ۵۵ در ۲۰۰۰ Los el and ------------ DOG 45.0.0.0. murand menter and KLI Jisham همددسم همدحس

La men meno an as an asia K-IK and dir Kine amith it mas and 5 ing and in Kias ما مذبحه The yours Kizzbazz übazuzu 01 Loc \* \* \* > and de 10 Khiinan Iha an restress an Land moder Here Lever × \* ° ~ ~ 15 K \* K KK moras . Kokroas ~~~~~~~~ \* \* »~ Kaller - ak 1 Loderon aft relimon weren men KIK i i ma

nzenden, lemen,

... . . [Foll. 25a, 25b

\* F. \* \* F. M. el an 22 region of the rdisis rdle is Ka may in » Kaarna Kima amour another مله حملله خدة restantes 25 \* Amor man man ~ om ander Allo an in in ستسب سرمه سعسه « reilla relai porage \* Long am ? ...... COL 2 \_ and a - - - - - a •5 \* \* . \* \* \* **д** \* Khank. am Kulsa דין כלב ד \* א • • • حصم • • Р

round urn Lurn Lacos dora yor . Kind Kin Kensil iner ، خیلمے حد م عيةم ومنع وحيو فلتكم فرصيص Khia madamazoa man maganar Cor 1 <u>حل</u>ء ∗ ∗ ≈ ۵ ۵ ۵۵ ۱۵ Keyes Kotik po مقدور ممل لاسة «Hanster Its KIN mand duri 15 2 2 2 2 2 2 15 rog un hand man. Entra Kyazni 712 Erab Long oching Kala ~ als 20 ranceling un Lur >102Er. > with men in - indre finder

FOL. 25a

Luits concordon et accelle uto Luto concordon ello rue uto Luto

- » تحمايدى تىرىمى تىرىم سىتى كىت تىرىمى مىرىك تەت سىتى تىرىكى تەتلەلكى ئەتلامىتىن
- می عمیمی محمدمی عمیمی دمنہ لمحم ہم مدیم لحکہ ہم للقہ تسریحہ ۵ محمد محکہ دیتے تی تسریحہ
- wrone weart

Kiflan in Kim וגם גישיבי בארם א rdatel als مر المتمر حتدم × 10-3 7-11-3 مراقعة مصلح 7. اسم من الاسلام الحسطر Lacon Ila ru The chr ss x c x ia x x x Kun Ka Kia or the second Leinzy relay Keren Karia wit and .... Kain Rento Kuzan 17 000 LISS KKILD men fre men

man and

• 1. 18, read -

.0. 1.000 et 20 . .0.

### [Fol. 25a

25. Kizoan mus pla K and the the me her in an erro ser eers mine Ko 8 KOG 271 . K. 53 mana .... Kens K. Kash cher . va . en Col. 2 moha moha נשידא שריי איבוא معدسه حتب LOLLAZINIA KAGEN KLa acan 40 Ka ' <u>a</u> Loos mulino ~ ana au Ka maro المتر مسمع المراجع ray bing energy . Kron Koh Lao Kiaska

103

Fol. 25a ochezen reciuston المحسم فتحسم and the second and to wat a Kulto ar sar ملة \* \* حَجْ \* king the second der Kaaikens mley any representation Kazur . Kazaba mun ~ King por ooneran, ooling مديمقهم لمصحل حجلة قدم ٥٠٥٠٥٠٠٠ KIO MIN KIK iss ksi kikas « izai ma La aira - ad ya\_\_\_\_. KIOI LOGILSON Khurean Kiau الممندة فتناسم

Fol. 26b]

25 KING KAKI hir rhair Khaikwa Lam Azdam wa Kia Kazuna Kazy 50 \_ CO may an 10 no robair al Los ara read + \* \* di \_ amland K J JAG d 35 KL SKO KLAS ing king kidas Jaal alutes ared show serves STALT . KLOTLS The sent minden and \* \* \* \* **\* ~ ~ i\_\_\_** \* \* \* \* \* \* \* Kalaik w kata \* \* \* **~** \* \* \* \* \* \* \* \* \*

دینی جب جب جب م حب جب جب میں م حب میں میں م م حکم میں م م میں میں م میں میں م میں میں

م مه د مور م agree wind and King in the side mon rand 10 page a warang \* \* \* ar \* \* \* \* \* **۵๓** \* \* \* \* \* \* 70 \* \* \* \* \* \* **\* \_ am \_ \* ~ a** Col. 8 ok a kind amin amlanal London por risiza K Sa Ku Ka Ka mor on the sore 20 בתנה דין האמלין

ور مروح مر

101 ... ... [Foll. 26a, 26b

K \* \* K K N ... X ... X 25 \* \* \* \* \* \* <sup>b</sup>\* Kals KIRT 21 Cor 2 , and and ممه مطايته معته к\_i \* л ку\_ко الالام محملهم حسبكم הש היה בר אמש مركب محاميه ساس mod. LEZA FAC KLLes Kinon K-JK . mlsanes -LIOK MILL an Kunny Kiza Kharan Liszo Kijo ans and the maano anies 15 JOMLS KIKL " 1. 13, read maker

Kali or . Kell . Kundra Kesse KAIRS KARAJA K-JK. B-KAAB 6 KILL DI KILL Kenned. Kunna صمعد ريةيه لعمجه בא א שא האטצ אוש amoher ~ ~ siaa and a amoint 15 <u>~\_\_\_\_</u> \* \* a ~ amdradura Kunks KIGU MERT ~ Ludin 1001 1001 100 K-JJ K-NOZ-J OK Kut Like

معند مر لده

<sup>b</sup> l. 25. Eleven lines are illegible.

.0. ~ anforas .0.

and man wer 25 \_\_\_\_\_ ~ ~ <u>\_\_\_</u>\_\_ ~ ~ <u>\_\_\_</u>\_\_ ~ ~ <u>\_\_\_</u>\_\_ ~ ~ <u>\_\_\_</u> eren sound. she int kind JK\_\_\_ KALLA\_07 17 PER. See Ling 08 Ecold Lon marie KJALD KLOT 100-2 p-37 K-1 rein mi ani 15. Kelly Kima Kark Kry Kl and draw says and the Lonix 40 an ~ ina..... הנפיצאא . מנה הא King an King riezy Krais Kess Kina " ron to a star Kimel 7 2007

معما مح : سمع King anon als the strengt : All and al \_ ra. Kijur KENEL KIN a. a. " مد ب فيلام م له موجه شه rimas arr ruba 10 NTS . KJATHO لہ جے ملا جتبہ > Do Jemoshik wa Kin Kals Col. 3 and wind the .0.0.0.0. \_ idres Loga Kieland ok مقحمه محم متحمه met sup reperson when in and man King Lea Khand

••• •• •• [Fol. 26a

sin a mal a main 25 \* \* \* a midre × \* mis ~ ~ Kellyo in Kene RLALLA 4. R. C. C. 4. 30 \* \* \* ~ an Kaza m K K \* + Ko KENER MILL marely + KT Kimaula KLLL s + + + + + - - 25 \* \* \* \* \* \* \* \* \* \* \* \* \* Fol. 26a COL. 1 KOJ KAL KJINK KJERAJ exy xd xe Kens al Kill mo Lexa. ELEN an ion and son remember ho rank and a

ry "Ereads me ar adad -----Kaiza Kigla Col. 3 March Rate King agaging 5 \* \* ibs «duars K\_\_\_\_ik m\_\_\_ ~ Ka \* \* \* daan Kamang Link KILLIO KESET 10 Romenter mangen ~~ ~ha\_\_\_\_ Libo Kalik air Kreal men propaga ~~~~~~ \* \* a rima 'L' 20 min min and and فسرق مهم لسمه Kaarnd Kima

a l. l, read ~~~~~~

# .0. 2000 - 100 . .0.

## [Fol. 24b

25 \* \* Kirl ain لانعم مقدم لمهز KINK KIN P an ring ra ee \* D \* > cfl lm 08 ates recyclos הא בות א , ram and and mars Kon wor .0.0.0.0. --- mile Kair erfor cher KI KENDO KIL er kymy mein al insm 15 Khad Kr relien ilab fican for vertine it up 

97

Kunai soaissa Kir La Lar لکم هينمبر .ه.ه.ه. ma ma ma · hidey - ia. yor rizz dal e \* + dra rizzan ren prin an Khun Kran KIND incol KDi 10 ب**ه \*** \* \* ۵۲ محب -mained Kinga ہے اونے کے Jen whare sanon Kirl pirla ala 15 ar : raaim\_\_\_\_ iezdos, kosaż Loo King « Lairo oner a KLI KLARN MA \* \* alsozel . itiz \* \* \* • • • • • • • \* \* \* K. 2.]; OK

Foll. 24a, 24b] .....

25 KLAR LOINK Kina sur ina Lain Les ney againary 772 Kan K eses and and and Fol. 24b · ···· ··· ··· ··· ar adad s COL. 1 Ju Kal amid and the second Kans 23 : Kiz and when and אטרישש איע יריאש مهاجتم بالاستها معد ماه مداه KINOIS anoper and the same 10 Loon RLED WITT » rine raia ~ Ka KI w Kense gerngeka K way way rose aferra salely ress Let albud rduanty Krik men your serv KJ Kilali wik K-30 - - - - 10 10 and Kunst KLI Kata midred Kali an rizz po and and ment at six in him he La ozej Laro המיי מישונא גללגרא 00 Las real or ray Kame and 45 red rizz reda Lond any and treat no Leeres se La and the ro conce of endo ro.allerl 

25 KOD K. J. KSQENT KLIKO KLOI 12 Los Los elos mode Lin elin idro Krik Kru Kushena . Ksazu ~\_\_\_\_i~ ~3\_\_\_\_3 Loosid Kurt rad redo por 35 مى لايمان مى يە unter a popular Meth the ath ind Kour 200 Keel no use Cord and a contration of the c KIN 100 KI - or Ki on ok to accord so and Kuszo in K yazu azlas alles waren in

misoan relation - MA . KEIK - 003 2 dom Kills man husi a o is or was a state of dingues ign a د. ۵۵۰ صحب صقب مصمب Khisas Kusal in whois m - tone . Krikh Klass ma se handi min Kaarna Ka ind maan Keens and the 15 Kigkens Korgeys باعم معلم محاء KSarnd Kran resein Lerra miss Kizes ~ Ka . K - - oh - so and the second ~100 ~\_\_\_\_i~ asia an

25 alread sol en Kinger Kine adjean adjea Roman Martin Krik may mobik and when a los ingue with Kense . reles Kente KLLAR RELATIK 5 so and inter مه وسعر حديد azzan 22-20 en duran ورمانده . ما No and Lan and Kaka Lusa ELACIO Li ECA m h h h 10 r>die\_\_\_\_ de in and a cash as men arenan al Long Lit \* \* ziton. m with the side aux an hora -m -ari indr Komen Kasas Lasia ... a ke L. Jan ent fraces establi on when when when \* \* \* \* \* محد نبه شم خم دخبته وهر منعه any preset acts amer in the is Kalo a anal Col. 1 Kasar. Ksarn - int you - 21 ensite Ler .0.0.0.0.0. mink idir and aris . o. o. o. . . . . . . . . . . . . محم تممححه حس

#### [Fol. 27b

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· 1. 14, read ~....

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· 1. 5, read bac

nto may was man and all جمع جمعالی Fol. 27b m l'aram r a 5 Kainig Krai auge anders KEIL rdalor ale 10 «halamaa ~imus" \* \* \* ~ ~ halssing der meda ra אמר אים אים . - so to or ramel 15 ing rokago השרידיי אבי Kuns ind anos Kada Kus Kino anic » riins ind ar Link Karaka

<sup>b</sup> l. 11, or -

... i enlacon ... [Fol. 27a

91

" mademer y work risks ple maagement yoa .0.0. Kh\_Jhr .0.0. K Kalwarda ၀ွိ၀ွိ ၀ွိ ၀ွိ ၀ွိ ၀ွိ ၀ွိ ၀ွိ ၀ွိ ၀ NAN. 000 FIERO Kasika Kiska Kiela Leoals KOBLI KLJAR 30 ar mars red .0.0.0. بلخدیم .0.0.0. Lobur mere Jup 200 Los ~ KID KD are a mar <sup>10</sup> تحسف 3 تحس محسف 1 101 10 <u>10</u> Ry Erry Roberry 35 mm mm . Kaarul Kisa am pr \_ KO : K1300 an 2 2 0 0 2 ---- K L J = 7 m L Col. 3 סכת הבעאי בבהע rary and when ezon. al econ min Louin K a zuz la لى محمد من منه in a . mars KING KOLO KUS 1 > 2 a sin and so Kom Kis Kislo KJAL KIALL Elesable poe 45. K\_i Cidrel refi arrea por in an Kohok

a 1. 24, read wr, and omit wr in 1. 25.

Fol. 27a]

25 ar yaban Kat \_ Ka . Kim Ken : where it so and when a se 000 r~\_\_\_\_b~\_\_\_r Kat ama mian · yohan K-13 var nog z 20 <del>د م م م م م م م م م</del> ه un to dog and i فخم وهيه محصبه Los ci don coso. 40 and most and kohka an kohi Kork Kork . 000 . Know Kin and . " aris in the cons m Lai is Kink

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• 1. 6, read معمه

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25 min man and and Kagenter K100 Kent as Kent and rule ran ri\_\_\_\_ 000 » <u>Kea King</u> Karny grapo man Kan mas sky Kli Kiaz к \* \* \* Кат Ката Loin LEy may 25 Kit KOO Kiki Leces onep Kikal Kom sin yora i any \*• <del>~</del>aa ~~~\_\_\_\_3, COL. 1 ? i for Konn Land it on the المجمعة المستعم Kimus Kaare achi au Lares " ~d\_<u>z\_</u>\_\_\_\_\_ בל אבגמשא : הונה Kolpuro mporera

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  - 15 <u>لحمعمم:</u> مد \* \* ۵۵
  - ممست عمم محم ۵۳۵ ۵۳۰ ۲ معسماناه : معتامامرم معامیاه
  - ۵۵ ہوسی کے ۲،۵۳۵۲ محمط میں ۲۰۵۳ ۲۰۰۰ میں کے میں محدد مرب کے محمد

... i a... Som: ... [Foll. 20a, 20b

25 KOO KLANKO \* \* \* \* \* \* \* \* \* מא א מייי and the \* of the same Fol. 20b <sup>COL. 1</sup> 30 مدر کر ک KLOG KLO dam .o.o. Korgen Kerner min Kim Ki an and constants ST KILDOK KILO menters recency Roley certan word the word - Lora . stir eet only roundery at with me on rain color 45 Kias Kizz Kon Let Le ano mo ros abers. el felua LENA DI-

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uni hoc cress - Lulos an rould \* \* \* \* \*\* Karas Kar \* \* \* mon 1 ~ 5 \* \* \* \* **\* \*** madur ring \* \* \* \* × \* \* \* \* \* \* \* = \* \* • • • • • \* \* \* \* \* \* \* \* \* \* \* \* \* لمنهم محتم na Kina dina KELD KLARD \* CO 15 Kutza Laar aisans reads Kheano Laur Khrad Ko \* 3 ~ Ka Khally 20 \* \* \* < \* \* \* \* \* \* \* \* \* Kanda La Ka 

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Koner Kansı

25 Kares win Loren 25 \* \* \* \* \* \* \* \* \* \* \* \* \* \* KL-38-30 KL-33 mis: Kinixon \* \* \* \* \* \* \* \* \* Long Lank Kall Kyuger 5 \* \* \* Lerben en La איש גאכייאי. האיבן 🕫 \* \* \* \* \* 7 \* han we gree men reg hand minor rainer TAT in am ENE LELAN LE er rester ~~ ~dräs ~d~ 10 . Ken an in in هه وساسم مح representation ~~~ MIN KINK cests men uts not and a series 400 Jacos 400 Land and Laora your 10 alra . min . when ALLA KLA KLAK and men unt . askes anso and particular ria and a ra ---- when and ais Karras au and more to a oma من a 20 di sa si si si Loca. and L rite air rue KETYG . Ward Kalana anim ALLE DO

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\* \* \* \* \* • • \* \* 25 KL SK KLK and its همه ألم \* \* \* \* \* \* × \* \* \* \* \* אייישא צארייא איייא mlar Kish Kimand Kaar COL 3 \* \* 22 . mlar ar \* \* \* ๙๓ฦ **7** \* **\* /2** \* \* \* **\*** \* \* \* \* \* \* \* <sup>a</sup>\* in alla mon meta kin karu × \* \* <u>m.z.z.z.</u>zz \* pad ~ ~ not a circul se Ne. K. I. K. \* elas elas 45 000 <del>~ ~ ~ ~ 0</del> 0 # \*

\* \* \* \*

alander KL 22 non i i men مديد دمر محملة Los or ica ة ليصم بنهم بخيم הוכב אנים בין . o. o. o. o. duzis -ma'zähz -ra Lo Rich mon. KJI KLIS KJK 10 KAADA K NABADA . Kasin Kla ~ a a a a a dira Ling while 1 , als , eso, 15 \* \* \* ~~~~~~ \* \* \* - 1 ~ - 2~ انتب مسم مرام refin non 20 Exact of and a 20

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\* 1. 36. Seven lines illegible.

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[Foll. 23a, 23b

~~ 1 --- >0 als regista riga ملعةمهم معملهما -eri Kai Kiklamo Khush » rebins . anten sit " - ישאאטז היא and share -המוד הנוא אנה an not عة معنه مناعبهم Eria Kina mira Le alreal תושיעים יישיאיש Kan anad 40 \_ KI . wasab ST DOD TA Land - ident COL 2 d . . . . . . . . . . . . . . aam \_ am\_d\_ KI

83

K Jas Ksazu am \* \* \* \* a Kontra Kild Kan 0 cm \* \* ~ ~ \* cm 5 \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* <sup>a</sup> \* Col. 3 Fol. 23b K \* \* <sup>10</sup> drens alasi KILL I'S KOM \* J J J 2 2 4 15 האמשה אניים ברטאא \* \* \* \* \* \* \* raf \* \* \* \* \* \* Las The world mark Ling is alk " Karn ml Jika \* \* \* \* \* \* בכרת העלב ....

a l. 8. The third column is illegible.

Fol. 23a]

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איייא איייא איייא and the series Lowin rima y wask ENE ENE Lowin mun ent « K12.K . 000 \_ 0021.2 KLLZZ KLO ar support so 35 Kits KED KOM din in Kilan <u>\* \* . .... m m.l.....</u> ram bin ~ ~ ~ . mens dies reren 40 \* \* K- K-Sarut בניא מנא גל \* \* א \* \* \* 2017 ~ \* \* \* \* \* \* \* : **~i**ai \* \* \* \* 45 Janurah ? Kala م م الم م الم and mens and רייד ארייע

Kulua xuesa مسحين بعصه aam amstra air laral also al astrera 5 alizona amal مح . \_ مه \_ ع Koi Konall מד ע \* \* בבודז KKILÓ KAJAL 10 משאר האבא א א Khajika Kiski KLASK KLAS when experimenter 7-10 \_ a .... > 15 tur omen etin ama wite ana Landa Kara Lowida Kasin \* \* \* \* \* \* \* \* 20 ere uzoen estin The cont 

### . . KWORFING 1 ...

## [Foll. 21b, 23a

25 Letter abused 25 man ----حملعب لمم فدهم Imeentry. riejzo \_ 10 .... مے اللہ میں ال may sit and Fol. 23a COL 1 K XIN KLANE OK 35 Kaa K\_\_\_\_Ka \* \* \* \* \* \* <del>هم بله \* به د\_د</del> Kohena \* \* Adra 40 Kanar 1 Kaney 00 من . \* nr. > La א א גייי ארדי -maint ~ \* \* ~ KJAL KINAI 45 Yor REAL הקידא משנה לבל حسب معتمد مريح and set i rima

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81

man him -متدلم الم المعمم dimans min inda Kaarusa s company company La and Ky K Laka ano حر شدم شدم Keer Lif Lern and was reprised to Kila in Kian m\_\_\_\_\_\_ i\_\_\_ Minaus an Maasus in in the Kaazul Kai alam 15 Kun Kita ak Kans Klank to here and mi KAALU KUM KMI 1 - 1 - min ring alfor a anom nor the terms mendona . Kinom KLand AKI

Fol. 21b]

" and dur raray Kunna Kyaguka purts ist in Ene energy Lank Lar xel المستقدم مستغيل anthered winner Leora . mal man Land and Kažas Kazua s pr . K . . Kerry and how Kele. La pai and sol and ar riman har 40 als radias als . o. o. o. Karu King and erin Reason as a construction KJALUT ON MILL אישי גאוביישיא איי השוא נבצא וכן COL. 3 - m m - - - diiani in riman

on dur rang Kart Lais Kar and when the eith and moved the 5 eller . 02.07 F eller Kaar Klas Kon EN \_ NEW Eiter متحمصه محققهم 000 . K.X.X... m = 7 K - 10 Kizzy and Kard Col. 2 ورا المعالم والمعالم in rimas . ribr rey Lei rama all' incl 15 er. se L's bay and irena Li Kran mande and ra also 12 Libona oler cea and many Known

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## · · · · · [Foll. 21a, 21b

25 La . Harago man har range in the every Kenzy . grand and the reason 30 Lamber ---- air man . hand . and - and usher ing Kam fre a sijoba reus 35 - manon Kalin KJ and KJKO ~ amujika disaderk Khesser Khesser REF inty LLOWIN 40 \_\_\_\_\_ 0 \_\_\_\_ 0 007 Kaja Karul محله خدم حل it in the particular the manan antaan the mich Ky Lomin an Kalak

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Fol. 21b
and Kider

25 mod and read K\_\_\_\_\_ miss durchda na resia . Lessa 80 \* \* \* \* \* \* hore barrow ai JAI KIM La rima La \$5 \* \* \* \* \* \* \* COL. 3 K 13 OB KALLED حدة عحمي سي pressage pressons .o.o. , so dishor 40 Leson Kank Le ملسم معمد Kanzah L سحنحمه وحدار or kyone To " Khaza rai raj ---creeken Kara mànda admad ישר הישר Corr 5 Corr 2 \* \* ~ ine. Lal Ka \* Kam 1. Wor 5 adadeski K her mich he ing and pool Kyy with certy 10 x bels in مسبع: ہم ہتم meers aching Kima Ka Ls 0-137 40K 15 Lan rach م حلح مص dela: alloho Kimal Komin 20 r. c . b . 20 pater Kaar \* Kense plalo Kazul Kajo

· • i • 1 9 0 0 7 · • [Foll. 22b, 21a

" Kungan Kal Kisiz The Kyk and Kana and Katika Kalos Kohok x zhuley >Lo " raco der int Kohra amisar Town a second Kenne Kegeki 25 Luar river لحح \* له له حي aws <del>2 1 2</del> aam mad 1 > 1 - 2 agageres kross 40 your Kolensie hann magnet garawa magrek sog 2 4000 ملحل<del>م</del>. . . . . . . . . . . . 45 men for real dur kins Ki man win and

malue Kink Leren Leren when a court " mein Li rona - KO . KIA----alue Karu Kin Kl min Kyarma Kiwri ۲۵۵ حم الم Ler ron ron rela mary a contra لـــه` تـــه هـــ Kaiiz Kala an Col. 1 Kusz ... m Kssh 15 Kababars Kinok ~ \_ adudres ہے۔ جب ہے۔ مس The equip ° re\_\_\_i> mo L\_\_\_m incal prals Kases Kijes مماه مرسهسته an and Kanger

25 and month حطرم شدم لحمر ممد نمهدهم roch rimas refer » Ksia Ksarul show rear כן השייא שורא an Kens. Aal so and mild the rela riela olmo reperty infra Alue Kaiss als 40 \_ KO . \_ OM . L'A השביוא מיר ביומט <u>\_\_\_\_\_\_</u>. KOO KANK an an an ama . Jam J 45 Kinan Kanda FLEER LA ad mima ...........

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- تم حدب لحمر الاور ولي محد ليم ين همي
- " Lono ur > cealdon > ce l > man Lai cel cel - min > ser 200 > no ce ser

[Fol. 22b

so and and and a me has see men uzer zoirn. K\_\_\_\_\_ia\_ Kim Remain Roman معخدم مححللم ٥٥ محذعم المحذمع شمد a para any •:::• .. K-20.2.... Anen umenn SS Land Jac usaft mit kind meno ru Letolum ander Kunner قد دەھەتە لىدەھە Col. 2 : K SQ. I ... Sq. I ... man ite uses Limin King Red con and and man and the second " Kimas . am ind Karna ali ~ Ka . ~ Lod > rima ---- in

75

Lonin is Kaarn \* \* \* <del>\\\</del> <del>در</del> \* \* \* \* \* \* and a second מניטה אבי מניא Kaliza Kazamuh اتدر المعالم مع K SQ 2 40 Q 07 10 K\_\_\_\_\_ \_000\_3K Jasur Ken am L buses rem Kusala Kima ~ ~ ~ ~ ~ ~ ~ ~ ~ 15 LOBOLSK ---- 1 Kan Kan مبم ، م محدة Lion and Karna Kina الحم دسم محلم wight up up 

Fol. 22a]

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Locian us hus Khadidi zadiza Kanada K 1 · massher in a recemment. -a Kasik na KAOD KI KIJO Kuns Kla Kuses Kar \* \* \* & dr 10 ridred insu rasselm or 12 \* \* KJ KIJAN KOJ an alis jika - Jin Is Anne \* \* \* ۵**۲** أد..... Kanger Krain Cor 3 rein offer when juciz not ۵۵ ממר אר הייא massas al this KNO KOK alizo TYDE - - Je.

Ka ininas

73

[FOL. 22a

25 ridre sris 2000 KILLO KIALD ra ~ \* \* ~ ~ ~ als r \* \* \* de Jam ment ماہ منہتہ مل KLa \* \* KLL COL 2 Kodor no Kodo \* \* \* \* \* \* \* \* حمدين حدي ۵ مر مر لمتعه حصدم us ka kti ~ dr ~ ~ Jafey ~~ 172 KITERO KITOT مانه سامه Leve treas 10 Lesin clay ملحمولوله حجرت 25 mar ~ ra. ria mark round KILANI KILANO was keep no ke un hun and a men ala main windia Lambardika 15 rec> roun uslan 40 K La 2000-1-2-3 Kind hund ariun Larci mens where when Krad Lerry The americant ALLE MALLE Kan Kin 20 LOWING KOWIS 45 Lawbaid Kansa ratery busiens KON KINDO KAJ with the sector ar K ish ·سعب ہتیمہ preprove equipme un an an rhad L

.0. 1 arfours .0.

אזא אליא באר איש 25 <u>00007</u> Krano حجنب منم عمة بحا بعام الحام Adas 100 April KLANK . "KHALLI Rtmoney erea 08 لعحة حسم . مصمر Kim burs in KLAJO KLAZO KA man Kyzi Klava 35 K-20-3 h-3Ka ~~<u>~</u> ~1 and ~1 10 « «passi «rarne Retty areas along مدنحه ما Kika Kasafa reme riman sum 15 captarda > 24 

mi into . wind yor resorred COL 3 are run a mar Kangar 5 ארביא איר שי LAI KALDA there was a series of the Lin Karnl KUBUTA KIKI WK 10 King with سمسطقهم حرصهم sig proced of the Koo Ki Kiai Konini and prace 15 בן צאוניים. מנה Kas K\_\_\_\_ 1 Acto Long and Jard Kiiz 20 Long Lis realons Le wind para . potes rola sia and the second

72

1. 29, read

## .o. r.m. efra i .o.

[Fol. 19b-

مفط مرم لاقم mer . amith KILLO KEZZ 1. Roy or dulfey Konsie wie הלוג אנה עד בעד wer result repl ~ KI mb and the KIIO محم مندحهم مهمه us Lus me m ji durdi u King Kaar 15 m - 22 Kile أخص احاصم مه ary work anteres. ~ Ja si 2 3 30 20 KAK . a a sh i In result the chast of Lugues 7 1 20 in the sain

\* \* \* \* Fol. 19b محمه الحسم سا Lur artin ebits. Fart art 5 - 1 - 10 فمل منعم ل so resta seg lices ~ ~ ~ ~ ~ ~ ~ ~ am isa . Koki LOWODK KILD The ow The Kgarofo wa Kow The way The air riant yords rian حردمه دورهمدم م ring rian in Fur ur 5 - 1 - 100 agine warde Kulla Kal 45 himes Lean Kark . سعا ممقهم ها

un mles mires region 25 mer Lonizans aans Land inde 1 . Jule Kla 5 han in have anois or roll "" \* \* \* m~y." ليمه محسور Kam maga mg 10 in and and RLL RLM LA Klams rom enti Ewy Thompe with x Jir , we want is K Ja durchan mains dala Karn Is isk \* \* \* \* \* \* \*

[Fol. 19a

.o. to page i .o.

Kasa Kasa sad K-120K7 K \* \* 11 hed recents pass mon 1 m n 2 % manles and \* \* \* \* \* \* \* \* \* \* \* ĸ\_\_\_, c\_\_\_, ∞\_ ∗ 35 Manger - regarder Kinal \* \* \* \* COL 3 Doringer region rdie sin sins ه.ه.ه حقطله مرم בידשי געד אובי יי Ky The gow dittara Kert . Kians Kinai 15 La isr \_ anois Koings K. I. ma La rat ince the . the

69

COL. 2 ind ind i adress אעלא לגדי אנה KIDOKI LARIDI m vi an main Kimel Ksazu er diamo en sus sus pades K. aam met ung druck 10 undairs win whi انم درجه دهره mails roble and Khen Kenka KIN La ml IKI 16 KLA LLA anom 7 -----reasires della Mr. Koina Kin Kaarn an 20 KJI KAJE WO Kanziga Kinaka door Kuise Kly dela rober or

Foll. 13a, 19a] ... ; ...

25 KL and com لے فعم کے ہمیں rize La mla Lien . 7 ment محسم. العصحم 30 KILL CAKLE حلمہ حب حد L rera ara . \_ and inci so hore of the second were of the KJIJAL LOR JO del and por and als \* \* 13 K'KS alino andi an . \* \* \* 94 \* \* к \* \* <del>лад к \*</del> \* \* \* \* \* \* \* \* \* \* \* \* \* \* ™ \* \* \* \* **~~**3œ \* \* \* \* \* \* • \* \* 7.521.4 ' \* 0 \* .... a \* izzbi Kaz'

Kangs Kul ing Kasamuh Loomith King une the sup · LOTEN CETT and and and Las cares eci Kend as pice 10 دىمە كىدىك . د. د Khangen ander 15 non true in a zuit z raa Kennes. Hornighk and and when ENE Ent fre a furt man Long LIN ROCKIN an no non כבדת הוערים הא mas in it as

67

\* 1. 29, read rela or relar

Fol. 13a Klk. ml " - be Col. 1 cooky reso rithele. and or see of the second Lon . EWN READ Khing and . shape and show when harian - ad 10 coopie cos. 1 como 10

- KJA KINA 000 abete Ly have also reare as
- man which was 15 مالاسمال uth hat the the . an \_airshus > in chipman
- red . miresto 20 Kam in ham Lampis K-JK ucir . ricc.

Kiela \_ amil 25 in share has a אש ניין נאוצים Kon and drift dal the stars King King adres ato \* \* a dire <u>حاۃم: \*</u> \* \* \* KLES Y COL. 2 Kh\_\_\_ K Kenzy Kysies مہ کر نے nois yor - - lik الاحسام ما مسالح LAI KOM K Kan Kom an Eldin adely 24 K\_\_\_\_\_ KI

• l. l, read حمد

## 

<sup>25</sup> ~\_\_\_\_07 \_\_\_07\_\_\_\_\_ Kolean . Klube . ouflax dunds mar de reserve >> and act so your . parla ואבין הא בו لى حلىم مة ~ ci as men nem rela »ديم . <del>حر</del>به ديم <sup>35</sup> 1. x 2. 000 Lena אנייש . מיה גאפי mo an an an KLAXUT OG BAL سية ۵۵۲ **در ...** etue. ocusio en allow Klikes and ran ris rse no estim 45 m x g x g x m x g x m نهذه فعل يحسة The course xdx \_x1 23-1 222 rdsz rds derinder . mark ren Lon or or and ىفىم جم مندم. and the set and rede an لحما ، ويتحد حلم section Location הכבה מוצביא. ۵۵ <del>مرمد</del> ۵۵ مرسعه محتمد مد المحم השמעשא הוזהם to a particular mars Kla <<u>-</u>→ 000 000 15 Kelis Kl ar Col 3 Khines aparna <del>حم 2012م</del>. . . . . . . . . . . . . . « eles a contra ma x x . min Kili ۲۰ محسم هستم rea or bund

Lowin ma 2 cija conija 000 Ki - - - KO mon . and · Longe courses مهر <u>مرجع</u> مر eto ene la. riand for wor ma june 10 million and 10 England The כדר הכמות. הא هم حمر م האולבייא אים גביי Khang Kalo 15 K uni Lae reaucobo rearing. ~100 <u>---</u>9~ Load . androad KJILI Khazy in 20 Low rig poor معه مته ۲۲ i Kenne 10 Kennet Land . Kana

دردم ۵۵ <del>در در</del> <sup>25</sup> Kins Kin Kini in ~ . resard LANJON LAND mind ram dink 30 man . Kaarul COL. 2 KOR A ...... it no or it to see and a see 35 מתוז . גבל גותם Lynn wyri Kazas . 20 mar Kassor Klo . Kesa , x. mind dire - ra ~d\_\_\_\_i ~d\_\_\_\_ apar uparasa en unit of the as ran . ..... a jan in mas . and . and

... i ... jaans ... [Foll. 17b, 13b

COL. 3

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KLARIN KIRALI	* * * * * <b>* * *</b>
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Kosaf yor _ K	Kens uses
ma <u>re</u> r <u>en</u>	L_s ~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~
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Fol. 13b	a. 10 Kl ak
	K-20013 K-20-X-W
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~~~ <u>~</u>	contract the second

-- ~ 11 K -- 6 Khige Khige Ecomo DEELA LEE Ken wange 100 30 Kaarus Koaal KON NE L KLazu ...maijali Kange para Kam Kanang Kanon : Klass reverse course and and and a Kons andral or LOOD FUILDED. K ~ ~ Ka • K\_\_\_\_ Kam right can : > Kay adalanal Julas Ka Kaa

K K Jacal agen a coen Russer . Rase <del>c\_\_\_\_\_</del>di ma ma Karden KJA Kard 5 a certor ac Experience an even russ cores Kiasii Kifles KIM KTALI KOT 10 an sible and ry cr concolon Kar w and a a and 2121 ~ 27 20 15 m Kam d KDOI MAEK KL mand Kling Ky x k k flers waster 50 KLO KLO. 00 KLADELT KLAE Kisa ......

... i and a an ... [Foll. 17a, 17b

King and . adader ranea rearers and ar pro al . Kar KJK 1-9-27 OG 5 COL. 3 man and the דבוצא הה הבתובות. Jack boch and - adalino La ing and Kogo 10 م*بح*ه . ٥ . ٥ . ٥ . ٥ . . . . . . . . . . . manian maria Kal and and . Kinles ar . y d or . Kinz Kim Los roe, where ai mar . manger 10 in sha in KLa . mohajazz

Kamus ind ama

25 11-5 AK -9K1 K100 Kit in the mihred en sub vasanger prog ملحص مستمهد. 30 minor Kilk K. Kaulo yoki Rain and and and <del>د ، ، کھ سر س</del> an ra. Trus יא ארש מידא איי The under . and the man . >> mer> raren Fol. 17b COL. 1 Kan an in an alas . zul Less runne Kat KKat mo ocare ocfie 45 man Langa • 8 8 8 • • • • • **Katu 1** ai ok a

TOO LEY LEAR

Fol. 17a]

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	. indur roladure

html . min ray T will we were Les des eres Kam1 K10 2 ه بلحم متعمق ، محل King with with Almorom. 00000 Kan en a BODE Ry minden : Karks oa arre 10 fer long and - an - arts لمتهمه هم an aller yerre wo anoma and Kan NO. ask is much KI and K \_ \_ AKA . KAM COL 2 20 an IN Koma m - Ka pert Aly man. acus and and ane

••• i a. Jaams •• [Foll. 18b, 17a

era rla arra 25 ai JK KO and an here miller of carry ar <u>Laur</u> \* \* \* \* 30 \* \* \* \* \* \* \* אריי \* \* \* \* ten len \* \* \* \* Fol. 17a Col. 1 , ... , is amlas Las Less and 35 maters Kall KIZLEZO KJI IN real oralog. Kipk amount KLINDO OFAIT הכבין לא בבינל et and interes. דא מן מדא מן ontes users. one 45 KIDLED OG KL mo. 000 . 000 Kinen ou Kujk and raina al

59

\* \* \* » ~ ~ ~ ~ Kartes arests fers lat also Kanzah man 1 K \* K - 2-17 Kensy int an ריד אייאייאייאייאייא \* \* oæ <u>L. l</u>\* \* 10 LAN 8-1.0 LALES -ar u-arr Lo.o.o. , 20.0.0. Loom Kronka m K sol 21 King Kim <u>x\_</u>, <u>r</u>, <u>r</u>, <u>r</u>, <u>n</u> . Kanin Kin 1 \* \* \* \* \* smalls pro nd in 20 and and the Los mana mley \* \* Len L> \* \*

ومحفر حفوص résirela restação rios anda "életro olmu - : La Kair 5 d up and and and and and maloral. Kaare con con 2 Kali or \_ and 10 hut 13 Kaaru حے حک شہٰ م fers her my the mil Kamera m\_\_\_\_\_ אשריש באבים red has and and all and مح مع مع אאמילי גאניי אייי אייי אייי idir Kusza הכן לשא מבוק DI TOM " 1. 4, or mala??

... i and som ... [Foll. 18a, 18b

25 run 1 - 7 - r ain Kulžo Notice the address ערדא בי מרייי ہدیہ دنہے محم 🕫 K an mes محمده : محمد وسمحتم لوبتع 35 KI : Kuilta az zzzzz rehabre po ها مه ماه ~ ~ ~ · · · · · Juss orcurs log Kom and endo h ~ ~ ~ i am aper against que rdisize \_ and \_ rel ۳.۵۰۰۰۰ مالیک بعا مه احب abit \*\* " that حلصم ويتعمم

57

m\_\_\_\_ Kh\_\_\_ نالعم حلمهم خلهم .o.o.o. and rely of Lesto ray . K wai Kam 5 kei keasal kli مص . كلا متعا K. X. Lisi No . mass isso a sol local 10 Kulti Ki Lite. ma remark rei La vila KILL La conto all retre . resus 15 an . i contal Kom alis Kalss KI maj > 1 > Rety Ly ween. sed and adde so Kyi ziga Kyagk Kagakan 2-2-22 بخليمه نهممحي معاجة حمية COL. 1 Fol. 18a]

mls dels asoma Col. 2 Kuais Kasafal 25 m la s la meger warden K I CO I CO Kalls a ama Ner mo all retron a trada. and an incom "ען דא דא דא בידה ---- MILAN . MLLAN Kanar in Korral mote amon Lin so and soir rolls me Lin. ritem relat with relate Kaa Kaim more : good from مسمستح لمساع KILLS KLISO min roll Khend Koang COL. 3 MA MANA הם וכשי בשמב deres kank bins of insand ~100 ~d <u>| \_ \_</u> mly six miruhn KLeKI . il also 10 somely azor ind see was لاستع يحسبه KILL KIKJO men des men Luno . ins jam T. Mur KLAMI i sich und 20 · • · • · • · • ? š š <del>m . . .</del> . Kells and Kuai 45. and droz مسهمه وسعا مرهم Tra was who munk Kil

\* 1. 5, or  $\Delta_{\Delta}$ . The word has been added by a later hand.

... i a.laoma ... [Foll. 15b, 18a

25 man and and and and Jacia rollin K-wai L-s -ak man ... >1120 ~ ra in lar معجد لمحمد حلمه ٥٠ متدر من م Kaller Kama Lildo Kali Kma we kla ss مد . حر . حر ا KLKar -D717 : Kg. ih Kons of Kighis Ki Kimime 40 and an Kalk and also were 1011 Khaz Le Lyperte Lyon ~da\_\_\_\_ n\_\_\_10 Kaimo Kana KILES KLA nin ryk i

Kjuda durindu adazien 2 worda az Kaon dud 1 They worky حلح حل ششه JIKA KAM Am door Kusza K \* \* \* \* \* \* \* \* 10 \* \* \* \* \* \* \* Kl: Koral . 0. 0. 0 1 2 3 d 3 COL 1 ozula por Jores 15 . Kia La Kim La KALLY KIMKI -ar ish---Koang inry ~ rad and ~ 23 20 Leiba . mois K-mai in -arts mo <u>caz</u> d <u>ca</u> Jikia . mol Jika

54

25 \* \* \* **\_\_\_\_\_** 40.3\_1.3 K\_d\_K.3 COL 3 rein aidr ---er in alers KLO KLOS KL so in alas K\*1 \* \* \* × \* \* \* \* \* <r . adad Ki En nein reci is para : a sa ng Let and Let KINKO MIJA OM Kinand Kanes Real Lal and Lerra No erraz Loud ry eren Lizza Kolaino 45 robally and diants Le son ranco month in La Kana

durindu resa ليةسم حسيس Klas Kla dudla Khuazo Klia 5 an ~ 20 5 dirine and ind was since againe 7 me Lound on \* \* \* \_ 002\_\_\_\_ 10 \* \* \* \* \* \* \* \* \* \* \* riand Lon almo To againer 172 Kenter of my 15 Karen Lorad aiski klesta לך הבים הבימ 00 r.e. c.m \* \* inten \* \* \* <del>~ ~ 13</del> <del>also</del> Lis me og lesm K K Lidda Ko Kangana

Fol. 15a]

· · · racefres i · ··

er year Locotenber 25 an rhaia 21-1 K-122 . ml - pr-2 Lern Lery Lm. 30 \_\_\_\_ do \_\_\_ Lem retry\_ L manda Kandink ENCE ENE LOLA ret and men ss and Kan and King in Kibik non en an an an an irra -----fard at Lab 10 hunding man KUN NE CON K alilo ak · mode and a second Lile in rima 45. Kuni Kan ria an ruaia -9K1 K-1-9-مد. هر هته.

mention when randar an uri an دحقحه محمقه ar . <u>K-3-</u>2-37 KINEZI LOGILINE 5 KINZAI CORLA mu Li anorma an <del>Kilo</del> anni rumo rie and Lel and the outer ~\_\_\_\_\_ ama KI S KOM JA . ~~~ ~ ~ ~ ~ ~ 15 Lin ra rein me an and ic ... mo. r>e und mus in Col. 3 -mail . am 20 andred tran Kenne i ver indra card

- میکمی میلی میلی میلیم میلیم میلیم میلیم
- مه عجعه دمنه مه عجعه دمنه منه حم دمنه مده المعل ملحم معم له المه المه المانه

25 K-sallo durk Leonin ray ray K-Same Kian medira . on del ring endra » Kla asima a dand . persona COL 2 KNEAL HI KNALD repaired an LA Eremany. SS Amra Kananka مقعم الملا مصع مر مر مر ה וויש Land Long dur u ~b\_\_\_\_ roe\_\_\_b~ 0 Kago Kajan Los report Karos Tfa : wa anwri : ar 15 France Leif 24 TTA : aura The aloce > saits K la . m l d ... K

25 by Ira so הנבבאי. הרק אתבא men men also -marsha - mag » Kajma Kima an magnes mla Kla mena moder Kla am miman \_ idr لالمعقم محدم KDAL KI LAKI -isas Kasis KENET -maauly אפ\_\_\_\_ כ\_\_\_\_ " Aujur Adraud Lin Kandra an post King Fol. 15a 45 june ( Lan Land KJALD KYJL

man and so a ہ جے عدمی مہدکہ f. co o · Emplore and the Kanda an Kom COL 3 100 m han Eless an buenton manak Kan Hand I Can Part 3-20 . ~ x - x 15 -m dillight Huenty africe Kozz waardi Lob - . oct also 20 cz m andra 20 Kam . mihk\_\_\_\_ no rould' al Ki\_\_\_\_ Kh\_\_\_ 201

· ·· · · · · · [F

[Fol. 11a

25 am rohand 37 Kie Kla K\_1: Kha\_sia Kepers aner where we were » K so aibk Light and Koa Kan . Kara n z so ~ 11 mon and a 35 mad ram relaa might with Kitanin oktin white wire good K-33---> . K100 10 Jan - arts and a company Equance . o . o . o . אל א מומ ולא no kla ida 45 Kinza Kansaa mader in ram rea hoc alin н

ashors Kasa man Lan any in 220 . aidr an Kengan om ridr a 200 6 meres reason so miles mo es elo ce IKA KL aidres 10 The seal of the se iera nella esi حتمله أأنب ملب 15 ceres - - - - - 12 . Kan Killahar many wood to متعمديم مفهدية Kam sila para rdrun pl an Col. 2 e subia. e sa white a might mais: s-f-L

Foll. 11b, 11a] ... i and some ...

" - it a with KLO AK TO KLO Koasi Jaa : KKJ Kiona and Kl my mander of » riar ribr ama relia Los Las KINK LLA . MI KIAZZ - Labo Foi. 11a COLINE CIT CLA so hand the reason ridr \_ rs in 13 ma manan an ar prod pror Kton no . K. dud 40 -masel Kone resein nei eel Kalik La KL الدمع المع حمم air riss rims 5 LUK UT21 0K 00-7 L-0-1 7-00 ridr no ridr K sim Kak

minor red acer and up ہخمی، جہے دھعہ « reiton in rein Kullen into Kim mbashlup and huser rejsans مل مسلم مرمعهم اه Kujar was bee . Kursha KJ: at w Kas Kais an Kan rauls and likes 15 midred rest KJK KJA Khaihit rama and the rest b\_K \_K . m\_1 > 20 man Lan.o.o. ml Kam KLOODI -27010 mo reth rhein ELA RELA. it.

... i and ann ... [For. 11b

= ~b\_\_\_\_\_ i~~. Krage . w = gri ropress with in a ser so ai JK Ka Kin KJI 222 ron La content repo and the . Kak 17 mark ss where and the Kyk Kuptin man . Kok Klars . ... وحعوب محسرهم وبمعع es mies. Sues 10 perla perla mark Linkon ruira cion also sites man - walks actioned . Eliteration " KL wisk's with Ka . Mark Corr 2 שישישי אוצייישי Corr 3 איניביר טאבטנטא

KI mase pr Laisezori . in Kamp riima . ...malaï.... مسهمه حسدم aisk Ka . ml : Kao renti Kh em zentr etnetiri. KIDOK . KLAI KL ments int int ™ m m m Ka . am m - - - 2 Col. 2 K. Kao Kli K la am Kia I Kujaka meser Kadas Kli King Kudaa . John K . J. ه می شه سه mark Kisa как\_10 клі\_1 mesons who wint Ky Kiqka

Fol.11b <sup>Col.1</sup> օտ 🦟 տ. թ. ու դ 📷 օտ Շարու ու դերան Kizzon constr rne, mun rice. ale break easy King of Kels an Kisala ~ K KL > L/> s un an and Ka midik min K\_\_\_\_ an Kidk ma had james ifi mean Ka 10 Luzz. Kal Kam rul Els comans. Luzz an marka in rue in KIA-J-LI KIDK-Ka . m X u siadon ma cfi Kaima Kaar-23

K La KibK ----KL , so Kois and in and K sand am 5 Elping and . 20 La rezya sata and mich here RILLER . 7 an huncer an mederics 17 min ---where the prover -ska ----Lezby acaron 15 where along 12 K. L. K. K. K. K Jamba Kam

express reprove KJA KARAJI

1 Land Lohim Lisa \_ K . Kisais Kam Ky 3 3 3 King Ki and 1 K-Jang -roz-13

## [FOL. 16a

25 rils and and ind Kl. am Lans, reach KILLON . JORIJO and KI ars acho ser: Erwan 10 Khi per pro -> 1 rd\_ord\_z King The The misaul and the <u>الم مرام 18</u> دغم . محمله دجه . רכב בנה אלבוה . כיו Kaadin King Ka and an or to KILOON KORNA ding robading min 2 minut rlareion La area K Ja Kasaka ess ites Let Kight and mag mar and ying KJI and Kamis

COL 2 12 mars and reade and solar and when when ~ KIK . KINEL 6 and the the בומה . הא וא more for anon a\_\_\_ama ~\_\_\_\_z, . \_ am - a wa - 10 a\_ama ~\_\_\_\_\_ manner ribr acton as and only cerps and Kenny in reper Long Loley rezer a and rohi a محمه . شد ، محم ansher - - f = مستعممهم وحسمه L \* \* ~ ar maa -main-fla ml KIINK KL

Lover 414 mon men my Loach Line Langes hand know LACES . Kesa and free and Kala Kuzel so in Khen . \_ amos Ebers refer KELI OK . LAIK La Kajaan 35 KAQ Los LEDEN MUL ent. many ime main mai.o.o.o.o to the the total rementes reactions hter and Res Kijaaus حصبحه مافر سب

TK2 Way Lyn aline Kudi and method put deres -malas Klr 5 and Kandal rezuo - ---have the series was to remetous. Fol. 16a . Kozul -malzo rouls air res non men molainer 15 LA MEER . 0 . 0 . 0 . 0 . Kinks ale 0000 mbin 0000 Kaldy Kingk Kiela Lacali -sada ... Kasi » i uth meedy we

... <u>a c. jacon</u> ... [Fol. 16b

int amer der Kerazi mi ar Kerazi mi ar Kerazi mi ar

25 Kigland Kitzi محدمهم المعد المحم KILL ander and the way where » adis Kl Klass and see the Kiglas sociadio ادىنە جىنى جىنى KINI adrea L' aromin in action 25 riter men Link ur lur garage men has some 0.0.0.<u>~aarada</u> my sites the war Karger 77 Krave uston Lees the ~h\_a\_h\_ L\_ red . . . . . . 45 rdr w rimou Kashs Kashsa Lis from cm

No Kel musia

Fol. 16b]

مدور ولي ولي Lo Lerry and tim mo really La ano za KLO MERK KILL 80.0.0.0. KLA L Khi ind Dava man Jir r duran ~ . mo so and have have COL 2 . March ml min apres to an הא הייי The second second eiers and a la a Leius: > K she efe con es men al par 45 KLANK . KRANN 000 KAREN ALA Khäwk my mlane Kimala mohaze \* \* à sele po Societary real

The on the st Col. 1 minar Klaan oute with correct rest Leren ar in relas " wihr ry rus K-12-WK Kibkroi company men ner fre ml ml ml m 10 K-J-J-J . KAK K - 7 K - 2 - 0 00 The at any Tito graing LIK \_K Kohok 15 Lai La a ridr L midr only Kly Kink midican ind mark AT . A OT KLE 20 K-1. Kibkan rejre min

42

Fol. 16b

••• • • • [Fol. 12b

25 and 23 ain rimy. on aly مالا لايستامه مهتعات مرموم مره and winders an Kubur duride min . Kaarus arrevery were مها معام مره La riera cin 28 vor . on an ken . Kasur Krlandr might a wight " in ~ Karn mran Kigk m d Kam d K yor resard גאוביישי: שונא 45 . around an alfr. min in Kitre rule La ridr <u>rear</u> G

ki-spo k-si KILLAK . Kiniza inda . Kusal Kalaight Kanz rians . contas . ששיאא אאינשא madame area ا بعد لحزيم. حزب when with the Tangaigue Tanna - amplaight And Ar . \_ an in ar Col. 3 KIALL KNOH in iazdola : Kurza KESES KELANI Kano Kizda rouflala : resreas 20 Karpy : Kowso · Koussin Kiss er fer verbi > muy aley an reland

COL 25 KIAI KIAI YOK rilan ynra yor . Kiggs . Kikan Kaa Ky cff and 30 yor . Karos . Kizaks Kolo Khinana dik ma . K . . . . Kolsins Kias 35 Kano yang yora rimais . Kills KIOINia roca alex 20 den . KKenting man King Lon . An . and unter two ramo : and the مد م دوجيمه 4 المحتقب المحمه دوله محقب لمص and an Kris

mars white ar an yor : here i\_\_\_i\_\_ >1\_\_\_ gif . and rul منتها ندر معده . anser meafle ריז במוד במוש anzyr ouguiun لمنه مربه وسسه ~<del>~~</del> ⊥ ↓ → a ™ 17 مىمى نىم ملىك הא גידא. טרשהא <u>eres</u> adikus . Kal derend asame 15 int is . in the and in a Kaazul on Kao הרדט בי איניש James 7 7 20 ~ dures reduce midrens dense مه محسب مسه . munas am ribra

40

... A M. Janma ... [Foll. 12a, 12b

25 KLass ' KJa Kanka Kalissa mila d'ans Kanka . Khalas 10 Latira Kana and the second Loba K-farida Khong مهامة محلومة דאאא יד איץ בד יצ m Ju sh Ir Kila John ... Fol. 12b Kana . Lamibik " a i , a a a a a card reiver Loo Lor . Kina Hoe Load sol Lacal . Local 45 Koula an mole rizin . relans men els pero ~ ra . \_ 13\_sh\_

39

aam maa KLA KTOL COL. 3 and affred Les din aus ه حر حلب عمة Kaco dunta ind Long als and Lin Kar Kilas ank ٥٠ ٣٠٦٢ محمد مست ולשטר בדש ביו ares : ma 172 Kinit KIM KJ Kiar in and 15 مهد لئ المحدة hel Kakas in K Sir or . rom men kani ma « جمع کے جب ک whatshe waves Locim russes 0.0 Khainan Knoka Ares . is see Are

Fol. 12a]	ه.	werfoous	•••	38
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ma instanta רארשא שםי שמי Lis neary Lover Lord as fre 80 K-1707-20 K7-20 Lenzy Mesons ring an refin and al arises שלאת הנצבה באולוש mois KI KO הכידים בידיי בי Keala Keel Die KIALD OK KLEND 40 JKEL . MARK KL הכשל הלא בשי apren etran. an KIM Ka alfedir rebafter 45 Kilo con con la La viena Kla the Let iter bring . \_ amasr 0.0.0.0.0. King ---- ---- «---- «---Jur Kli Kuns with an minist K-sid . mol zals 5 Ray Romanne micon alaen Kuns 140 and was and \* \* \* \* \* \* \* \* \* \* \* \* \* \* 10 \* \* \* \* \* \* \* \* \* \* \* ~ ~ ~ non \* \* ram K-1 K1. 2 007 16 Key Kok alka I are corren in an all the second to enory any par CII 000 20 fear mon offe redres rias in Kur ind . gam Ten Tuestan Mas

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[FOLL. 9b, 12a

Fol. 12a COLIGON KOO KLOO ažeste ceres Kia ----- ar rom KLK KLEPPA سعسة مربع ه min inena . riaz حم سمعته. مم ~ \_ \_ Ki Kiazi α πρ α πρ α πρ <sup>γ</sup> si nin ram inen -main King ALAN LAR ENE and a central as Khy ind here i the Kali ok aprol Ane Loan and menta performance riane Laam 10 KLOWO KALL Kiton Koas dual KLue Kroard Kinta Kaial

KLA KILA LOIK حمنيحسم مصليم ۳ \* \* ۲۰۰۰ <del>د</del> Law fro wer Kauta KLI ad 5 and in the Kla à bair and the Kill ainer cours m 17 - 20 - 11 10 KLOB KALIO KO حجزبه مدم حتب KLIN KINK K-2-fr oight LADY LOUT 1 ing way ramit ram rela دحليقه متعلم « may six router, Kigka wi -----esi adada uipu vyein and a word

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KJ: Kark
<del>andla</del> . <del>alla</del>
K Jai at in

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[Foll. 9a, 9b

contran acces ANT OINCUS لى حمىمه . ملحمه and al main so an inter and and al . mars anda . magues aley postaby. Lo Loo reei ocere. and put so Konine Do Konin ولايه محمقين المع vers hreide al Ka . mini درس سوب : محصوبه 10 aver quès . L'au -mants dom Luco Ilucion mili wina 45 Miarr ...maine vion cifra . o . o . o . o . م. o . o

\* \* ~~ ~ \* \* \* \* 71KJ \* \* \* \* \* \* \* \* \* \* \* ٠٠٠٠، مرتبة مراء Kalk In alk " kima an kan KOO K-J- K Kam KLKL ak Tr gow with Lo ada - 10 yian adanca man Landim Kinan Kiaro Fol. 9b adaire i jua Col. 1 adažena 15 Khuli manghan or est para priper upon Kot Kom aliki KITTY LEAPEN 50 ירידארא איר מש rana w\_\_\_\_\_a The image KINLEN KIL

Fol. 9a]

... 2. 00. Jacas ...

25 or -----Col. 3 \* \* \* \* \* \* \* \* \* \* \* \* \* \* La cijzy břano mere . . como ja » ràiles artirs KLIGGO azik am ja ka ~100 <u>\_\_\_\_</u>0 -----35 Ka 200 Kark -> roha u la . ALL minr ihr Kith Lizza King Kungha The star and Lomith Lair מים גבש גלבי 45 Lusz uster en why why was \* \* \* \* • • • male inde

مت مت <del>م```</del>~ Kiflana Koam men res ria -21 agras KI KJAB KJAB 5 vir an ar فت كالله فشه and the service rettan sia isi -2 ~ ~ ~ ~ ~ ~ ~ ~ ~ 10 K-JALL MALT marianis Kunda KJ: KLar and ar \_ z \_ z dr -marinkin Kithe 15 Khi Kungi and and an and Jaskis Kried Lord the brid KDARN IL OK 20 LLess Kar rimano : ... KLIDS FLEL OM

no dieno mes

[Fol. 9a

· · · 1:000 2. 20.

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مد حد

COL. 2 adira

Kras, and K F

Fol. 10b] ... a and and ... 32

KON BLA KIN 25 amt million ton 25 KL SKO . KSAL eis aris میں میں نمی محم K\_\_\_\_ima . ma\_\_\_\_ so mls dressda 12 . andaly Kon Kuiki حرحه دش . مد sais allor int 35 KL . Kana po during room and the . They KIL K A ADK 1 a min ac 40. KEXEL Kine Kama J-L-f-13 -mademer your 000 Kan a ..... Illy as in a 15 Klog Las . am ramin L' ana

KIX dos in pro an verydrau Keur . JKs . "Fildre sergera ه محد نحم . . . . T In LOOP Los Llo: comen Locherano. 17 That wind TTAZLO HOULL 10 L\_ ~ima\_ m\_ COL 3 eije en enezi. Ky KIW rider rotian 15 an zai als KJALL KIJJKI . King King 20 : m z la m z za . mod za mlara offeren se clen.

\* 1. 4, read .....

.0. 200 Ford 6. .0.

[Fol. 10b

alica Kracks BIIO Liver agazine John . Klas Litz cm ne. « در نفعہ ، سم کن Khaiizas Khulu is min and it dright is . Klich 35 mba<u>s</u> ...m in in so and eri inder Kan mi ... ins Kam entra et ieeza. : to relike the post and rive con: er ry KLIDOGO KAD . ma esta red - ma de se presente 45 al roha se as مضم مص مص TTACKI KIT mlanger KJK

31

KIM KALL . o . o : o Kolaine ai JK \_ Ka Kalas .ski Less. on Lites 5 and minde حمد حلت Enolly DILD ENDE a abida ans - 01- JK-1 - KO 10 TTAL au sertit antor . ml easo als per al se TTP wayes KALIS KLK 15 ar . ro-i-ur re Erly No محتمد مه متحميكم. with int with Exercite : in freeze grees was mla: «hlaras Col. 2 an rimer's an

Foll. 10a, 10b] ... a and ann ... 30

15 Long and Koail Khans m daa kaa Leonin Lease rein was here >=\_\_\_\_ Kla Kuns rezpea aleson Fol. 10b no Lonir erica <sup>Col. 1</sup> eter. or bry xanardo sider Kalas montia مه می لیے مهم 40 Kamala Kima reary orcean. ~ andas ~ Kaura Landaska i i a نحه مندع دلي 15 madri Kulus محت محف محاه . and or of an als 1.00 00×

نسبح بهد لسم waa and Kalka amllag Lusza incal natao - equero -LOR KOM DIIO านายุรุษา - บรอยาน x\_\_\_ ri\_\_\_ x\_ Klans ras Kly 10 inst's kiwan aw dirind . and x4x ~~.1 eter eter ta -ima\_\_\_\_ am ~~m 15 rea chach Ry K ..... Kansı Kingras - z what he Kasafors on 20 Kalas Kalf Lin rule min האליים שביאי Kins an arts

[Fol. 10a

KII KARALOKI ing where is rdra . ree to agazinen Kgaza KILLING B OBAZIZOJA 5 KJ in KJKI eta arta eta NO KON KI en in the the Ka La La Col. 2 dorine . Illyou and Krenk in 400- in a solo and roland HIRA CILLA MILA in a last recoldy. ealaces b is rear and « حسر . مهمد ۵ Kay moharing . male pass KLLag and L • 1. 5, or ~~~~~

Foll. 14a, 10a] ... . . ...

25 rdana dur wa The and white 4-1x . K 22 / 7 000 Kakusa Kluns La . Knois eria Laon arra a ridial Libran Kam den mens reet an ac d. King Kiki 35 Kalss -mader rom andi Kla in the net mets an alex m > Kom ..... ™ ~ × a\_ × \_ ima KLAN KLANI حمللا . بمله خم . Kalal KLass. The mile Lit 45 x ----- ~ ~ da --- or perion reting an rouse use azesur "riceros

. o . o . o . Kaiz XX حناج المراجع المساح Lin Tr white Kimmer : Killi and and inch " Los nerad rada . .... ohna הכבה הוב אבא -man . Koning 11 ma Lite and 10 enis > coffee. ind rolanders and These وبعريب لينه Konser . Kgosara 13 Tomas and the second KI KO . mi . and a ala <u>CL.001</u> 00.010 KIKAT. KLA 20 gmy hours -Fol. 10a Kalassi Karl Col. 1 or roal ---duridu . rouses

\* 1. 48, read \_\_\_\_\_

.o. 100 m farme e. .o.

[Fol. 14a

nerse es aniti. 🗉 Jir ada ar Dame La robra Kiin da al meers estand son an and הביההיים האומבה COL 3 Kin on L Koisa so Ksika 25 K 31 K 29.2 P3.3 Kilis Kilia محمقطاه معتقاه or . K . g . x הכבב האכבי הכי 40 Kentis Kentus Kels Koharakkla erin: 121 : Kinza . margiga - varig inthe King 45 Keasa malo שבבי בבל LOOMLIA . KILMOL KIJA KHAAKL

or . K ..... mon L anor ELMEN no chay K 1 3 KOM3 5 ver : soperso גאובייא . אם גאב <u>K\_\_\_\_\_</u> KLS KSALD alia. Kiitaa 10 idd as a issa and with and Lever rely win Kunzy . Kringes I TO FLEW ZELF Kam Kla Kime Ko . Klog Lton aisk 120 an Kigzi The : with so so Kuludia KL am KING ----KU ~~~ . ~<u>~~~</u> LADIN OD FILL

Foll. 14b, 14a] ... 9 26

מים ובייני באוניייק וו LOM JALO KIKA لى محموم : . . . . . . . . of the share Lowin no air ... Los rimed and out when you Landarent Locaropano. Kilas adars 35 Kaghans ak Khuar - - m . Kais asalos meno run roniem nenter a Kima alk amin , mining riman , runs وتعام م COL 2 Kind on is , m. r. KI mono Kalk mo enter ol\_\_\_omin re\_\_\_o min nocht אותש אותש ממז varge 22 2 var 2 Kinan man rima an inst rima y . KOR 1. 00.1 m salle Kiks 10 and the second K\_\_\_\_ . Kima\_\_\_\_ ממז המת הכשא ar in was KIKS LORLS LUCY OTOKWO Course Lynasse ~ Kla . man Kich \_ and Las 20 ~ Kla . moi vier cour more No peally Kansa andren

.0. 2000 for 100 6. .0.

[Fol. 14b

معالم معتدم حض , is directoris -----Kam Kla Lita In Lack man mon Land المسيح المساحمة גיאבי בלך יילא and and 35 air afers Limin. E. Kuju Karara Loans Kyzanso K Lläg anno 10 real on the part of 4-151 L-J-30 REAL AND MO rolden avera - ent a min nor, mley ··· >×- o ×bä andaki Ka wita الملمى ممحم مح Liboon. Lo Lis

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La Kalan Is ald rela . Kene rdizid .... \* roe\_\_\_\_s سمالم معتدم KIJEANJA KUIJA d rd rd es Kana ma KIZLES ind 10 monta www. man Krana man il rank ----- ä-lb 25 ~~~ ~~~ ~~~ ~~ ~~ 15 Kale Kins Kla . je zudos Kins Kuns معتم مكعمه Col. 3 Kunzla Kimer KEZER KAJA-1 Han have air

· · · 2002 - · · ·

aderen in 25 Labres Korsana . King King TP22 Kurty مريك مرعماء لمحص في المحلل 18 COL. 2 \_ amina \_ amina KLà KLA Qua ~~ \_ ambaare SS KENER KLUN IN and the solution rim\_\_\_\_ romin adažiensa adalilas Land eluri 40 . Kol 23 m. 1-31 درلمصوب مرجمه Kad an Kad el ~ KO . K --ad ~daine " Kusher Kl and a stores للمكلم ممتعم mon 'Loola Find ma ias ~ \* \* \* id= \* \* \* 7 5 The good with KINDO KIN in un the second م <u>نم م</u> KINDA KIMEN 10 لاله تحسم معدلهم andai - inde Here men men riri rh\_\_\_\_h mar raid 15 Kina z igas KLIZAN AZANA Kipan Lin ~im\_\_\_\_ h\_\_\_ Kuis (12300 20 ore wings that LIZAD KINI 

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× × × × × × · × · × · × · × · × · × · ×	: Col. 3
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مة حغلم.	ممتحمه لحسب
rione ara -	K-X-21-X 3
KLLSO a KyK	. Kozan Kunz
KLILAN KUZI	-9~7 ~15
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obsess allo	KILLANO . KUJI
B.M. Add. 14,623. Fol. 14b	Kasa , aliss
Cor 1 9 2 - 2 4 2 4 2 4 2 4 2 4 2 4 2 4 2 4 2 4	ححدة ومعرفة محرب
alla ma cois	20 x x l x x 20
dosta ciàrs	anin cuiuna.
"> Leda KLins	nia
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ind arend	4Ldy itals. 7

Fol. 19b] ... 2 22

K. . K. L . . . . . . Kran mirias Kin win - Fun and range so plaza Kuja Liti <u>דיורא מוא בר</u> KINI . . m Kine Lit the rerun neciem adeiru .... rian Kl Kuji an Kars 1600 . mulan Jira oto corrige ala 40 aples to rans الملهم مقحمر. anin -- rad--ele ara interias . with and rewine 45 3-27 am Kim\_0a ites reise La renza La interson to reason

izza Laran. min reland hender Kriz min on King 5 Long. plants ain Kins Kimer KLLIST نخىم. محم درمتهم el errici, maler mindra arising 10 ுவன் : கபுக் அகு KININ KLINDI chuzun, cr Kenny KJ . BK Col. 2 asient adida. KIN Kam KITZO KIAPA אזבצא מעוא באביא Kimer Kunne KININ KILLAS «dosa .....

ind grain guil

... A Marken ... [Foll. 19a, 19b

25 monte un porton 28 . Kenned Kenne ممم حفدا. م Kat alses in 30 maas klyn Kulant . mimal المع محلم مهن: ~ KIN KIKS King and King ss sat . Lais KL Los Line and riel cm. min ry مخلبه دله مخفط הבות האתייש 40 ago . Kerina empo ain Ly. الالالا ما متسب لى ىفدل ٥.٥٥، ٥٠٠٠ نعدمم مربس ال 45 Loolary Rriting 45 حتسب : حطل مصيم an and an aganna Leman.

K ... Kim ...... <del>n a z a</del> où <del>z z a</del> . i a z Kom min an rim · Lor area Loch . ٥٣٣ لخم المحم m Ky Kg KIL -ani -Lines ripa mis KI JAL MA IO K raine Kinsten Kyain . KLL Kima ... איש שישטאאילי 15 - L L morion. .ar rim a ros кд<u>тэ</u> <u>кз</u>тэ randa Kasaan KILL . KLIDS 10 האפה בא ובאוא ama . <u>La sha s</u> <u>KIK-3 K-3-3-</u>

man an an an

Fol. 19a]

· · · 2002 - - · · ·

25 yes in the way KLAN . \_ amsis im\_id\_\_\_\_ i\_\_\_ 1\_\_\_\_\_. Let min. act ه علنه منه منه ~dr. Las adr. La ليهم فيعد אישאי גאולבייים. 85 time of the tim mining prime Kind ml Lain Lonin eg anin. 4 mento por مقدلته المحمدلم u\_\_\_\_\_ u\_\_\_\_ u\_\_\_\_. ----- an ridra 45 : KININ MI AND windy why almy 

KLAMO . \_ OTOM rimas Ker Kor 20 Cor 2 rdisan inde . <u>anspers</u> Kaa Kla daian RI RIR " gins Liwan . Kines Kijea. dore to adulis rima . Kinon Kyla Kind 10 has an en Kinen Koa ماسة . بحديثها هف acio andana ano ortuins Thau the lass عـ ذنه د ح ف خ דידאא אישי אישי da\_\_\_\_ ~ioz\_\_\_ 20 KLOLDI KIZI The Lais Lair afrey hereity.

20

... . . . [Foll. 18b, 19a

Kiala Kim La min Kalkl 25 Kelin Richard . aur dus rimes Kangen and an init mark manulzi . Kusa LOGIZIA OIZON run rubuin ar and the second als an alle . marshow diriche » Loinki . Kiik one has an Ly ment al erado "rarro it a barle and ceran Law: File King Las DIX Kilo min reenen. when is a series 25 man Kik Fol. 19a Lain Col. 1 -in ciman it בק גדעניק: הנאמבלא reacting analas <u>m\_\_\_\_i\_\_\_</u>\_\_\_\_ .... x x x x 15 KIK . KOG \_ mi Loroton Let a, er users by Louis . 10 buseros aling Ked inde Ka adis an error Lto alra etto alary 0.80 000 rima daja >1 as KIN Las 20 KIN . KOM ILOUN King his

non antr. Leve

ידטיבי אריבירא שטש שנא נאש אטש

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18

COL. 3 . amober KI KIMA K\_sida\_\_\_ K\_ c-man ~imme-KLANK . CORNANKI Kipan Kl ski so another Kl is Loo Kimes . aam הי נסבילא בוטבא יי and aims in . Korna waran 35 KLudidiz Kuzzo . Kinessi \_ amball . Kishs ind K Kuis Lambers and wer 10 , major con a rela aler مض بخدم Amer magine ~ Ka . amadar Kl 45: and the rimes me rearing rours and how dowinds d\_\_\_\_d\_\_\_ . ci\_\_

............................... KIZONI KLIJO . Khor sk ite 1 reg. Ladoma mor הרבוא מנא. דדלה, דין. רא הטאי צמצע באא تعديم احمة ممم Landin Kimain Klar Killag Ka . 10 . Kar Kl Kimali ~\_\_\_\_\_ 000 <u>\_\_\_\_</u>00 a min. Hand He merey he KK 00 1 K E 00 13 مەررىمى مەركەرلە tim Kla . Keli 112\_\_\_\_\_ maa تعمد معالمة «La . Kima\_ in\_ 20 anton Kran Jought KITI2 Lin Lmin, mL out from the ano

· 0· 200 2 20 00 00 00.

الفحي حشدم معهمه الأ ہمتحم ہ.ہ.ہ.ہ.ہ مم مدیم جم حلم ourses Letta. Kilis diran ary yra vaniy. Kilos Kla Lana ane La dom KJ .Kiss s. ~10 ~ Aaresias in Kow Klo KLoda .KLlor താർ കപ്പം. തപ so rale solur . .بىعة، مرهما Luces ny ion . Klooda Kam Kla Kinie alka noo 45. aagt - aa daa שיי שיצא יצאביים . Kamba Kam Kla use in kina

D

aci . du chela Fol. 18b Kar Kana Kar Corra and in the . بالمحة منه محصد s or hold the s المفعد محسر المفالم ret Kines . Kala . Kollo Koison main Kraal المعادم العنه. . ang ra mas . aziton azina . بحصمت مريك محاجه wor is repros Kusen Kojes and a lithe مرد . مریم . می eses eses. os paver Tim pari . Kośowa Kosz Kangers Kra ma . Koka

K K Sim K

25 \_ gino druk justin mber ... and a realized min. rule rita 30 JILANI LOB His curry : satsha Ksz : المناهدة المنابة: אי אייייא אייייי K J J J J J J R T T Kanger 2 Ka . Kokala Jikal 10 main rrando merey andrean. K. 33.07 V. Kind and in بدهمساجه . بهاجا 15. Kets dering Loss Lis Kung . milas sites. Kalis red Ka

FOL.

ملية . ia المحسلة . wajter a solow. in the sea 5 rober lurrhan ~100 <u>~~~</u>30 NLEN RLADIN. rina ......... ori Lifes wind ma Kank . alia 10 م الم الم Kino Kashers. Keins Frank dela Kasaa ela roada ... manlandi cher has used ind and . maint 00 cm i um 00 d<u>tin cira</u> <u>~\_\_\_\_</u>m. <u>m\_\_\_</u>\_\_ rain Lin picion e\_oc\_i:

... <u>9</u> ... <u>9</u> ... ... [Fol. 18a

\* 1.3. The MS. seems to have \_\_ in the margin.

discola : queis دو بعديهمد . 25 x - 1x x - - > кда\_\_\_\_ даа restera er um. KILANª KLIKA <sup>30</sup> mal ram reans . rans Anc. indina. Kh z e z k ۰. ۵. ۰. ۰. ۲۵ . ۰. ozy chi shina 25 Here Aler Al neion muni Fol. 18a استسطم مادريتهم or Ferry . were the ef, in in . Kann Klazika reday Los acin alua . Korazua 45 K.J. 34 - 30 K (10.1 Kuzazw dus

men z landon indranar og andra (or 3 . am Kha\_\_\_\_ in the rection . Kyop ~ ~ ow Lin rich and Khüle K. DIS ~ Ka : Laso pur **et** me. §. §. •. •. >> range Entrange afright than . ikka angragya 15 mes anne al LODODK KJOIN Kyons ow oks mo . c .000 ~ - - - - - - 20 KI Liso Kizl · aam ... maa.

me. Lan x

<sup>a</sup> I. 29, perhaps read ممد>

.0. 1.000 fr. 0.

[Fol. 17b

oġœ <del><\_\_\_o\_\_</del>\_\_ K\_\_\_ika K\_\_\_\_k . rolin reiza Konongi ari 50 Landas Ladors ing red . reace حيتقس وريهم . KADIS KDIL حم مملم الحديدي 35. and repairs rel in kante Karaz na Kron حلمهم المحد مهة e and an main adaska . Alsois -ar kip-2 a binel. any 45 monule ranges 7 male Kanus . Kertanga va Krow Kors Krou

13

als rias relik celles eisen פאוא אן בפוא. oreers k ه دسته . مهد اتحب The ches and ma kane yor no . Krik no rales «Luasira rotas 10 ففلع بماللجم. محدم Kul Kima and Korsons . ההדבבולה הבלבסשר. Kiala an Kin Col. 2 Lijins . Krent KTERY LYTWO K o.o.s.o. Konsol al ~~~~ ~~~ ~~ ≈ × ×0 المحتف محتصب ~~~~ : \_ 000\_ - 20 Kymta greeks han: wern a

. Kellens sa 25 per render Lactor. re La . Keyida Lalo Fol. 17b KLuis man . him renjech Him are Let . and the kine anty news 35 divers. rind 25 Kizza zur Kuar no with inite man rame \* KINO KINKI مخين حيل Jabo . Kyld المتعميم محمد الم xy buendo 15 . Loinel . coher ---- La hoc-

and cran was Kam ...... rians mon متمحم بسب محمته 4-2-2 4-1-047 5 dortale . robano ans right . Kige no Kild ~ ~ ~ ~ la oo 10 LOG . KARA 10 KLOK .KLJOK Adriso Kit AL LEN. NE لى حةحم بعتيم meters röcheren and another and ۳.4. ۳ حصليع « معتمل» chara why the . rd Las reserves 20 mas ~f.o. and . Klabo Los al radios

\* l. 18, perhaps read ~ hours

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\* 1. 3, erasure in MS.

Foll. 16b, 17a] ... 2 2. 2007 ... 10

25 min . Kreydra and the state the and the reaction Khis had . al hal ram al Ling the second d Khad Ki hiring . waje menter no. 35 KUJUNK KUBUTA <u>~\_\_\_</u> . . . . . . . . . . . . . . . . « K-J: K-oh-ok Kali and divers min Jais Lair rolais and here an " Khah - > h - > - 1 Kiess is . Kikas KJ mis anon Ka .Khin

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[Fol. 16b

\_ amels an file المعتل مراحة مل con Lian . Lan Khi Lark Kinon at Kish COL 3 00-1-00 al K-1K I and in the set KILL KL BROS المستعدم مس المراجع . <u>Kan Lan</u> rohan Krars 20 ordrasia is kaso هجب مره اجة محم -madiments the ملقع يعة وحقالهم andine haven ٥ ٥٣ ملىم ٦ لى ٢ مخبم. Recent using . m w km lo مستح مستقسم so me and a man Lass Kixles الم العل علمان العام : احسم فسلمسة المم air rister Lod a con مد حقید ۲ میم. run rin and "man duride ras in مدينة مح : نافي tons cales rans مح : جمع الم renda dus reno فعة مهم محسبا. Kilanda ou Kina » الغست المحمدة Topopol Lever eridon. er me حمد المع معدمة الم . Landra Kli maisoki zem \* 1 16, read 🖛 <sup>b</sup> l. 19, perhaps read

9

Fol. 16b]

KJA KA-B-A-ZO COL 1 Les rut Kal Khalia Kalis so reason . relian Kajel 2002 . K\_\_\_\_\_ K\_\_\_\_ مصنع حندسم . Ins report a the serve souther - the rooth ap inites maderic n Kyaz Landa min : horang on evin their المحمدة المحرم عدره alkal dur مربعهم رمية all rear also . And a rear 10 nasian ma »» and in the second محطميع . مضيم مهمرتكمه مهمتع KILLI KOOKLED COL 2. roh Lär som KEDI KLALZI kto kozas odal 15 محمديم. محقر 0.0.0.0. <del>Kun</del> mars Kyland al محدم لحدة مر in the second se . Kärlar remai Lan . and . Kar Klohzo KJ am 1 137 . Kind Lado monto no relat 20 مهمتع محتمهم ain ranto ala 45 ariss aline or and Kalas Lamba Liz rile Los mry. Mary re-\* 1. 35, read

Fol. 18b

.0. 2005 -00.

7

[Fol. 16a

als and the mangan . agagara محمد . المر n تخلم متغمسم مل، تحمدما، Lein KENEN . مرجع مر جام LA KEISA . KEIS an and races an ه درم قحر ل eto ex eta حتيم . ه . ه . ه . ه ai sk Ka a citra citra servita. 00 reبي> an فحد. also the ro and we are with Kilal Kra arpport : Lipport mar ring 10 Kingges Kji ma Lanka . i wordda 35 riman runk and mara KI Col. 3 شه المحمد الم These wires KLI Yok asia المعالم منفع: الدمه من مجم مجم In subbur a zuddres and in Leur 12 Khace. 40 rd2.2. 2 . ra. pod حبه لمسة نقصع Tfa : au wear Kuns Sasas הכנוצא מיה מסבובא. Kalasa : Kiasa min Kank · Aladd Kl Klizz 20 <u>K-1</u>3 Khä<u>1</u>3 Kens it is 45 rdrzin . urzen 45 ma coin. arean . Kon when we have a series of the series of ma Lot helps

• 1. 40, read 🗝 الم

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אידיא מטאי צרליביצ ma\_\_\_\_; ma\_\_\_\_ r...\_, Kago . 372 KL a la aquara 2 · masälfla æles 0.0.0.0.0ircah حميميم ، م محم : Kaisu Khawk and wrong a ziny. El elin mo inter united ~ ~ a . ~ di<u>1 - 01</u> in conin call Lifes Lala 15 منعع ، محمد ، محمد . Kizzon Kiz an dis Kras \_ Ka erro ma. Saers « Long La Lein . אבלטקים היים שא SKI IL KOLIK Kizz only only ישריא גיררשי

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... 9 2 ... Jaams ... [Foll. 15b, 16a

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Fol. 16a Col. 1. King L. print	Kiean his K			
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<sup>45</sup> ۲۵۳ ۲ <u>۲ ۲</u> ۳	حيليه دهفا.			
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· I. 14, read perhaps -1.1-				

\* I. 14, read perhaps ------

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° 1. 29, read → 1. 12, read → 1. 10, read →

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- ingra ma kind 10 ma in an Laina . Iku Klab KAL KL AKI مطع: مرحمه : وفع
- <u>asks</u> 215 Col. 2
- حم. حجدة مم حب DEPENDING RESE men : La server,
- Ko . m . cay 20 . rike remainder Kaleson Kills

... 9 00.190 007 ... [Foll. 15a, 15b

25 Krans an King 1 war or the notion La Lai miselm sin Fol. 15b COLI KLANK OC KIADT 80 . rizar \_ ambuszba سد لحر فخم درمه raco ej. rheinon. suns Ka Kyin erty larim 10 . Kalan . Kent men ad er ur mo. cum m Ja K L ja menso . Kuspan 40 m m m m million King in with the Lot nic hal and . Kushes H DR. CLICK ne rait ne Tfar . 2-4-22 ہلہ جے جتابہ

3

anspero . aspend , durange robang Kent manda <u>st-ex-m</u> mlaass ridkaa ind and . muchos as als rear Kart Kaka ap KLane . mlas . Kato Ki moting K - AKI KLANK 15 ENEN LLEIN. K-ir K-1 -ar Lawson > ru Kight Kati King and Maria Kiank . Kaarni voupe woon Kan . in a la r l

Fol. 15a]

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· 1. 2, read and				

В

THE SECOND DISCOURSE	•	•	•	•	p. 1–p. 44, l. 17
THE THIRD DISCOURSE .	•	•	•	•	. p. 44, l. 18-p. 91, l. 3
THE FOURTH DISCOURSE		•	•	•	. p. 91, l. 5–p. 124, l. 20
THE FIFTH DISCOURSE			•	•	. р. 124, l. 21-р. 185

## PART II.-SYRIAC TEXT

